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REICHENBACH (BARON CHARLES). Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their Relations to Vital Force. The Complete Work from the German, Second Edition, with Additions, a Preface, and Critical Notes. By John Ashburner, M.D. 8vo. with Woodcuts, and one Plate. London, 1850. 15s.

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TESTE. A Practical Manual of Animal Magnetism: containing an Exposition of the Methods Employed in Producing the Magnetic Phenomena, with its application to the Treatment and Cure of Diseases. By A. Teste, M.D. Translated from the Second Edition, by Dr. Spillan, M.D. Dedicated, with Permission, to John Elliotson, M.D., Cantab., F.R.S. 1 vol. post 8vo. London, 1843. 6s.

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1850.

"I LOOK UPON PHRENOLOGY as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates TRUE PHRENOLOGY IS A PUBLIC BENEFACITOR."—HORACE MANN.

"I SPEAK LITERALLY, and in sincerity, when I say, were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind forever, I should scorn the gift; nay, were every thing I possessed in the world placed in one hand, and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred."—GEORGE COMBE.

"I HAVE BEEN FOR THIRTY YEARS an observer, and I may say a student of Phrenology, in nearly all its important bearings on man individually, and man socially considered. I regard Phrenology as the only system of mental philosophy which can be said to indicate, with any thing like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power; with his wants, as a creature of necessity; and with his duties, as an agent responsible to his Maker, and amenable to the laws declared by the All-wise Providence."—JOHN BELL, M.D., Editor American Medical Library.

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AMERICAN PHRENOLOGICAL JOURNAL.

ARTICLE I.

TO OUR OLD PATRONS AND NEW READERS.

FRIENDSHIP based on intellect, or founded on morality, is of an order far higher than that based upon any other element of mind. Thus, while those who associate together to make money, contract friendship for each other; while old soldiers who have fought side by side many a fierce battle, become the warmer friends the more they have thus fought; those who have contracted a friendly alliance, based on the intellectual and moral faculties, become more permanently united than by any other means. In accordance with this law, by far the better way for husbands and wives, or for lovers, to become completely enamored of each other, is to pursue together some intellectual, philosophical, or moral subject.

In accordance with this law of mind, we ask you, reader, how you stand affected toward us? It is natural for a faithful editor to love his readers, for whose highest good he labors, and if this kindly feeling shall be reciprocated, our union of spirit will be of long continuance. We have done all we well could for the advancement of all your intellectual and moral interests. The one desire of our souls has been, that you might be made the more perfect and happy. To what extent we have succeeded, depends, in part, on how you have improved the suggestions contained in our pages. But whatever that extent may be, it is a measure of the attachment which subsists on your part toward us. Have we so conducted our pages as to win your friendly regard? Do you wish to continue our acquaintance for another year, and prolong the intellectual and moral intimacy? Shall we have the continuance of our intercourse, or must it be broken off? If you love to hold monthly converse with us, return your name to our subscription list.

We earnestly hope that a large proportion of our old friends will like our monthly repasts so well that they will bring their friends with them to these banquets. We shall aim to serve up to you twelve monthly intellectual and moral "feasts of reason, and flow of soul," and invite you to this great intercommunion of soul with soul; and in proportion as you

have been benefited by them heretofore, you will endeavor to bring others into the range of their influence hereafter.

One word, new readers, to you, for we hope there are many whose acquaintance we have yet for the first time to enjoy. The thoughts we serve up to you will be different from those ever presented to you before. As new varieties of food do not always relish as well as old ones, even though better in themselves, we have to request that for the first few months you will endeavor to drink in the tone and spirit of our monthly labors—that you will allow us access to your understandings, and we pledge ourselves that, so far from doing you the least possible damage, either politically, morally, or socially, we will BENEFIT you by an elucidation of truth highly important to yourselves and to your posterity, far above pecuniary computation.

We intend to render this volume more strictly PHRENOLOGICAL and PRACTICAL than former ones. Being familiar with the practical application and details of Phrenology, we have been more interested in its higher and more philosophical relations. Yet we have recently become satisfied that our readers will be more interested and more profited by less philosophy and more Phrenology proper, and hence, in this volume, more than any one of its predecessors, we shall give PRACTICAL FACTS, the ANALYSIS AND COMBINATION OF THE ORGANS, phrenological EXPERIMENTS, or coincidence between heads and characters, and that MATTER-OF-FACT kind of reading which amateurs require, and less of those philosophical bearings and inferences which have characterized former volumes.

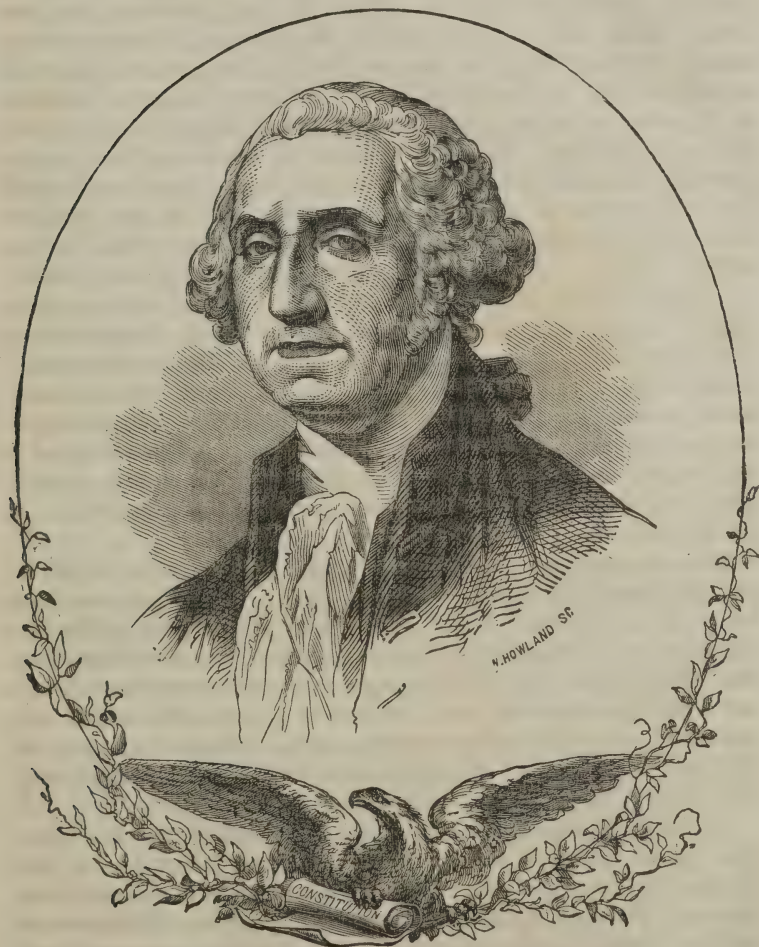
On magnetism, we shall probably discourse quite as much in this as in former volumes, perhaps more. On health and physiology, we hope to say more and better than ever before, for we regard this as lying at the very basis of all improvement. Good minds must be based in good bodies. Physical organism becomes a matter of absolute importance. Mental strength and purity in a high degree are not attainable except in conjunction with organic vigor and power. We wish to make our readers feel the IMPERIOUS DUTY of preserving their health, and show them how so to do. And we shall push the moral bearing of Physiology, or the duty of preserving health, and the sinfulness of violating its laws, more than we have ever heard it presented elsewhere; and shall also treat more than heretofore of the physical education of children.

The various stimulants—alcohol, tobacco, tea and coffee—will also come up for discussion, and while we shall devote no great share of room to them, we hope to present their influence upon both body and mind in a manner more clear and conclusive than we have ever yet seen it presented. In short, we shall do our best, in every page, in every line, to make those who read and remember, the better and happier—the better prepared to fulfill the duties and relations of this life and that which is to come.

ARTICLE II.

PORTRAITS OF THE PRESIDENTS.—NO. I.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF WASHINGTON, WITH A
LIKENESS.



No. 1. GEORGE WASHINGTON.

DISTINGUISHED men generally owe their notoriety to some ONE or two strongly marked points of character; and the great proverb, that great men have great faults, holds true in regard to most of them. Not so with the

immortal WASHINGTON ! The distinguished element of his greatness consisted in the universal greatness of ALL his elements. The physiologies of most distinguished men are more or less deformed with extremes, either of prominence or sharpness, or with equal deficiencies. Washington's physiology evinces neither. No one feature of his face predominates or is deficient, yet all are strongly marked. Thus, his nose is large, but not too large ; and as to his chin, eyebrows, cheek-bones, face, and forehead, greatness characterizes them all. While too many prominent men have strong minds with enfeebled bodies, HE possessed an extraordinary amount of physical energy, so much so, that in all those games of his youth requiring athletic vigor, or sprightliness, or endurance, he bore off the palm. In physiological language, his temperament was powerful in all its parts, and equally balanced. He was over six feet in height, and broad in proportion to his stature ; yet if his height had been less, its great breadth would have rendered him too stout built for good looks, or if he had been less broad, his great height would have rendered him spindling ; whereas he was neither. The prominence of his features indicates a most powerful muscular system, while his breadth of shoulders and length of chest together, indicate extraordinary vital organs ; and a good degree of angularity, as seen in his likeness, evinces corresponding activity. Few possess more of either of these conditions, severally, than did Washington, while not one in an age possesses them as WELL PROPORTIONED and as powerfully developed. Such an organization would put forth unusual effort without tiring, and in this consisted the first condition of his greatness. For a brain, however powerful or active, to exhaust such a body, would be almost impossible. It was adequate to any draft which could be made upon it.

This same condition of balance, conjoined with the highest degree of strength, appertained equally to his Phrenology. His forehead was large, but EVENLY DEVELOPED. To the highest order of perceptive intellect was added a large development of reflective capability. In a bust of him, taken from life by Brower, the reflectives appear even more conspicuous than in any of his engravings, and stand out in very distinct relief, besides being unusually sharp, which indicates extreme action. His head, too, was very high, yet not too high for its breadth, nor too broad for its height, to maintain the same admirable proportion which characterized his body.

His individual phrenological organs also manifested, in this same degree, great power, conjoined with balance and harmony of action. A temperament like his is uniformly found to possess a most extraordinary development of Firmness, together with large Self-Esteem and Combaticiveness ; and the combined qualities of courage and caution give unconquerable will and the highest order of magnanimity. To all the sternness and dignity caused by large Self-Esteem and Firmness, he added all the affability and courtesy conferred by large Approbativeness, Benevolence, and Ideality, and that he possessed these phrenological developments is evinced, in part by the accompanying engraving, but more distinctly in his busts.

He had a high development of all the social organs; and that he possessed these respective qualities in a corresponding degree, is a matter of history, as evinced by his power to obtain the friendship and co-operation of his countrymen, and by the strength of his attachment as a husband, and his complete devotedness to his mother, to whom he yielded the most implicit obedience, and for whom he manifested great filial affection, even after his country had repeatedly crowned him with laurels of the highest distinction. Always, and in all places, did he treat all persons with the utmost civility and cordiality, and thereby gained from them more marks of esteem and affectionate regard than were probably ever bestowed upon any other American citizen.

That his cautious prudence was equal to his heroic courage, is also a matter of history; and that both Combativeness and Cautiousness were exceedingly large and about equal, is seen in his bust; and to the combination of these two elements our country owed the final triumph of her arms over fearful odds. His Secretiveness and Acquisitiveness were large, the former of which he evinced in a great variety of ways, and the latter in his rigid economy, both public and private. To his Acquisitiveness, more, probably, than to any other cause, is due the low salaries provided for by our constitution to public officers. This bust also evinces great Constructiveness, a faculty which he manifested in a remarkable degree in planning his forts and arranging his order of attack and defence.

Ideality is seen to be large in the engraving, and in accordance with this development he was polite in his manners, evinced good taste, as well as system, in all things, and was never known to commit a breach of propriety; yet Ideality does not predominate.

He had large Human Nature and Agreeableness, and the extent to which he manifested these elements has rarely been equaled. He read, as by instinct, the disposition of every man who passed under his scrutiny, and was seldom deceived relative to his agents and officers, and knew how to adapt himself to all classes of minds, so as to unite the public mind as one man in his favor.

Mirthfulness was also large, yet joined with his large Causality, Veneration, and Self-Esteem, would never evince itself except in conjunction with a high order of dignity, propriety, thought, and philosophy, and, accordingly, he never uttered a witticism unless characterized by more sense than fun, yet often took a witty mode of communicating both truth and reproof.

A higher phrenological development of Order than is manifest in this likeness, is seldom seen; and what man, ancient or modern, ever evinced this faculty in a higher degree? This, joined with large Time, made him precise in the fulfillment of all appointments to the moment. Form, too, is very large, and Size most extravagant, as evinced by that shade seen in the likeness over the eye, internally; and his mode of marshaling his forces, and general military character, exemplified these mental elements in a corre-

sponding degree of power. No man ever disposed of soldiery to better effect, no man ever evinced a larger development of Order and Locality, which confer that power. Calculation, too, is seen to be large, and besides being particularly fond and highly gifted in mathematical talent, he evinced it particularly in his farming and business accounts, as well as in those financial capabilities for which he was distinguished. Language was only fair; hence he spoke seldom, and wrote always to the purpose, without verbosity. In short, nearly all of his phrenological organs were large, or **VERY LARGE**, and in this harmonious **COMBINATION** consisted that galaxy of virtues, marred with no faults, which made him "first in war, first in peace, and first in the hearts of his countrymen," and the world.

BIOGRAPHY OF WASHINGTON.

To write a notice of the life of such a man as Washington, in the compass of a couple of pages, is a feat of intellectual condensation we may be censured for attempting, but not blamed for coming short of. Our object, however, being, in these Presidential sketches, to fix in the mind of the reader, as briefly as possible, the leading and governing traits of the distinguished men who have successively been called to preside over the destinies of the republic, we are not so much in need of room, as good judgment. The elements of human character are few, and the analysis of an individual requires scarcely more space than that of a crystal. Yet this is the task which history does not accomplish.

The memory of General Washington, going back to a time when faction was not, has outlived the factional misrepresentations it subsequently encountered, and his fame now shines over all the world, with the lustrous glory of a star, over the mists and storms of common life. The incidents in his long and ever-successful career, are familiar as household idioms to the very children of the republic, and he has already become a fitting object for our reason as well as our reverence to exercise themselves upon. By venerating his name, we give the heart that holiday of enthusiasm and devotion for which it finds so few excuses among the living; and in analyzing his character and motives, we place ourselves more nearly in contact with the ideal which ought to stimulate our ambition and inspire our hearts.

The key, then, to the character of Washington, lies in these two words—**PROBITY** and **INTELLIGENCE**. He was the personation of Conscientiousness—the embodiment of common sense. Enthusiasm, and devotion to his country, cannot justly be considered traits in the character of Washington—for enthusiasm implies the possibility of coldness, and self-devotion that of indifference. Washington was a patriot because God had thus created him, and not from the excitement of circumstances or associations. His humanity, in its unconscious sublimity, approached the serenity of a God; and, removed as he was above the common considerations and selfish interests which control human conduct, his fellow-citizens have instinctively endowed him with the highest honor that Christian man may pay to mortal, by naming him the Father of his Country. This title he well deserves; not only on account of the firmness, prudence, courage, and discretion with which his guiding spirit enabled the infant colonies

to protract what, under other auspices, would have been a hopeless circle, and at last to tear themselves away from the hands of an unnatural mother, but from the eminent wisdom, the controlling, practical genius, with which he subsequently directed the course of the new and untried government he had been mainly instrumental in forming. During the first eight years of the just born republic, the world witnessed the most terrific upheaving of public opinion, and the bloodiest political revolution, that history has yet recorded. Both the theories and acts of a newly-convulsed people, just escaped from despotism, and wild with the possession of a liberty they knew not how to use, were especially contagious in this country at that moment, flushed as it was with its own recent triumph, and continually listening to appeals the most inflammatory, and arguments the most plausible, to mingle in the European fray. Had they been yielded to, all men now admit that the consequence would have been our political death. But Washington was at the helm, and all was safe. His keen eye had already fixed upon the star which was to guide his country through the dangerous opening of her career; and neither the over-excited ebullitions of those who really wished her well, nor the prayers and insults of her supplicants and foes, could swerve him from his course. The greatness of his character, and the influence of his personal virtue, supplied the adjuncts of hereditary superstition and of military force to his newly-created magistracy, and surrounded the republic with an impenetrable ægis, which safely preserved its young life in purity and vigor. The line of policy which his prophetic mind adopted—strict neutrality in European warfares—could alone have saved the country then, and good men still believe, can alone perpetuate it now.

We trace back the genealogy of Washington to ancient times, in Purfield and Warton, in Lancashire; thence to Sir William Washington, of Leicestershire, eldest son of Lawrence Washington, Esq., of Sulgrave, Northamptonshire. Two of the youngest sons of Sir William, named John and Lawrence, emigrated to America, in 1657, and settled at Bridge's Creek, on the Potomac river, in the county of Northumberland. John died in 1697, leaving two sons, John and Augustine. The latter was married twice, and died in 1743, at the age of forty-nine, leaving several sons, of whom George was the eldest by his second wife, Mary Ball. He was born at Bridge's Creek, February 22, 1732.

His father dying when he was ten, George Washington, whose disposition from childhood had been of a military turn, fitted himself and entered the British navy as a midshipman, at the age of fifteen. At the early age of nineteen, his character had already made him so much esteemed, that he was appointed one of the adjutant-generals of Virginia, with the rank of major.

In October, 1753, Governor Dinwiddie selected Major Washington as a messenger to proceed to the French forts on the Ohio, to remonstrate with General St. Pierre against his occupying a portion of territory deemed to be within the province of Virginia. This difficult and dangerous journey he performed in so satisfactory a manner, as to raise him greatly in public estimation. The next year, a detachment of 400 men was sent against the French, the command of which finally devolved upon Major, now Colonel, Washington, who distinguished himself in the affair of the Great Meadows, for which he received a vote of thanks from the legislature.

The next year Colonel Washington joined the expedition of General Braddock, whose disastrous termination is well known. General Braddock himself

was killed in the battle of Monongahela, and the command devolved on Colonel Washington, whose masterly conduct of the retreat of the broken forces is now celebrated in history.

Shortly after this event, Colonel Washington was appointed commander-in-chief of the military forces of Virginia, and, in 1758, led the expedition to Fort Duquesne, which terminated in the final retirement of the French from the western frontier.

From this time to 1774, Washington lived almost exclusively in domestic retirement, at his beautiful residence, Mount Vernon, having married, in 1759, Mrs. Martha Custis, a widow lady of excellent character and connections in Virginia. Upon the commencement of the difficulties between the Colonies and Great Britain, in 1774, he was sent to the Continental Congress as a delegate from Virginia, and in the following year was appointed commander-in-chief, and assumed command of the American army in July, 1775. From this moment the life and services of General Washington are the property of his country and the world. At the conclusion of the war he resigned his commission, and refused to receive any compensation whatever for his military services—simply accepting the reimbursement of his actual expenses.

In 1787, Washington was appointed a delegate to the National Convention in Philadelphia, and was chosen its presiding officer. Through his influence, the Constitution of the United States was adopted. In 1789, he was unanimously elected President of the United States, and also unanimously re-elected in 1793, although the country was already divided into two great parties. In September, 1796, he issued his celebrated Farewell Address, having determined to retire from public life at the close of his second term. This address still remains a text-book of political wisdom and justice. Immediately after the inauguration of his successor, John Adams, General Washington retired to Mount Vernon, where he passed the remainder of his life in domestic retirement, and the exercise of a liberal and dignified hospitality. On the 12th of December, 1799, he was attacked with an inflammation in the throat; from which, having been bled and leeches, and subjected to the barbarous medical treatment of those times, he rapidly grew worse, and died on Saturday, the 14th of the same month, in the sixty-eighth year of his age, literally, and in spirit, deeply mourned by a nation who regarded and loved him as a father. Such was the purity, integrity, and unconscious self-devotion of this great man, that the contemplation of his character and life, to the remotest time, will swell the heart with grateful emotions, and overflow the eyes with tears.

“YOUNG man in search of business, first choose an HONEST one. Ask not ‘Is it lucrative,’ or ‘respectable,’ or ‘easy,’ or even ‘lawful;’ but ‘Is it JUST?’ And shrink with horror from whatever is not, be its prospects or its emoluments what they may. ‘Seek first’ RIGHTEOUSNESS, and all else ‘shall be added unto you.’ Next prosecute it, in all its relations, with rigid justice. Let no considerations whatever induce you to deviate in the least therefrom, and besides an approving conscience—itself a treasure infinitely richer than all worldly possessions—temporal prosperity is guaranteed to you by the fiat of nature. But an unjust youth must ultimately fail.”

ARTICLE III.

CLASSIFICATION AND ADAPTATION OF THE FACULTIES, AND THEIR POSITION,
AS CORRESPONDING WITH THEIR FUNCTION.

EVERY work of God is perfect—of man imperfect. Nor is it difficult to perceive at a glance whether a given thing is the workmanship of God or man, judgment being formed upon its INTERNAL structure alone. For whatever is Divine in device or execution, is absolutely perfect; whereas, whatever is human, is improvable.

Pre-eminently is this true of whatever appertains to MIND, because, here the very perfection of Infinite Wisdom is manifest, and of finite contrivance palpable. If, therefore, Phrenology be true, appertaining as it does to mind, to attempt its scientific analysis, it will be found a perfect system of mental philosophy, complete in itself, and so palpably correspondent with nature as to carry conviction of its truth to every reflecting mind.

Moreover, whatever nature does, she effects by means of instruments, or what might be called tools, that is, for all her effects she has her causes. Consequently, if Phrenology be true, it will point out those instrumentalities by which various mental phenomena are attained, and in case it does this, it must embody the true science of mind.

This series of articles will develop four points of phrenological fact and philosophy. First, the grouping of the organs, and their juxtaposition as facilitating their concert of action, showing that those designed to act most powerfully in concert, are located nearest together, and also that those groups are placed in portions where they can perform their office to better advantage than if placed in any other part. And thus throughout universal nature, we find every organ to occupy that particular position in which it can serve its office to better advantage than if located any where else. For example, all roots are found in the ground, and could perform their office no where else, while the position of leaves and limbs enable them to act at better advantage than they could act any where else. Bark, the protector of trees, is on the outside, and the feet of all locomotive animals are just where those feet should be to perform their office. And thus of the fins and tail of fish, the eyes of all animals, the heart, muscles, bones, and every thing. In case, therefore, Phrenology be true, we shall find all its organs to accord with this great arrangement of nature. In other words, we can see a philosophical fitness and adaptation between such organs and their offices. This law we shall apply, first, to groups of organs, and secondly, to individual organs.

Secondly, we shall give the exact analysis or adaptation of these respective faculties, and point out that great end in the animal or mental economy

which they subserve, which will be found the most effectual of all means for obtaining a precise knowledge of the function of these faculties. To remember that to which a faculty is adapted, or its exact office in the mental economy, is to have both a general and specific idea of its nature, and what it does.

Thirdly, very many important MORAL INFERENCES grow out of this analysis of the faculties, partly by pointing out the exact form in which they should be exercised to secure the highest amount of virtue and happiness, and partly by pointing out the origin and causes of vice.

Fourthly, this mode of discussing this subject will enable us to present to excellent advantage the general subject of the COMBINATIONS of the faculties, as causing and accounting for mental phenomena. Yet this department will be rather incidental until the other three shall have been completed, because it is based in them.

Every thing in nature is self-classified. Thus, stones form one class, trees another, fish another, and birds, swine, tigers, monkeys, and human beings, each other classes. Nor does any individual, throughout all nature's works, stand alone, but every one is grouped by its very nature into one or another class, nearly like itself. Nor is any arrangement of nature more beneficial than this classification. Accordingly, since this classifying principle runs throughout universal nature, in case Phrenology forms a part of that nature, it must appertain equally to this science, and form no small part of it. And thus we find it does, though some of the faculties were discovered by one man in one nation and century, and others by other men in other nations and centuries; yet, on taking a general survey of them all, we find them self-classified into groups, all those bearing a general resemblance to each other being located together. Thus, all the social faculties are located in a family circle, in the lower portion of the head. The animal sentiments are found together at the sides of the head. The moral faculties are all in a cluster on the top of the head; while the intellectual faculties are in one solid body in the forehead, and their subdivisions occupy particular portions of their domain.

Moreover, the location of each of these groups corresponds beautifully with their respective offices. Thus, the social affections occupy the back and lower portion of the head, being thrust forward as little as possible, and covered by hair. And, accordingly, the feelings which they produce are brought forward in society less conspicuously than our other feelings. Thus, we do not stand upon the corners of the streets to tell people how much we love our wives, children, and friends. In fact, the very proverb is, that three spoil the company. In other words, we prefer to exercise our social faculties in the presence only of those we love, because they experience a chill in the presence of those we do not love. In correspondence with this exclusive mode of exercising them, we find their organs placed below and behind the others, comparatively out of sight.

Again, as their organs are located in the posterior inferior portion of the head, so their faculties occupy a like position in the mentality. To explain the law here involved. A given quantity of philosophical capability is more elevated in the scale of mentality than the same quantity of domestic love. That is, thousands of women have probably possessed as great an amount of social affection as Franklin or Bacon did of philosophical power; yet there is something in the grade or tone of intellectual character and philosophy which commends itself more to the inner comprehensions of mankind, and accordingly the social organs are below and behind the others. Or thus, proceeding from the soles of the feet to the crown of the head, at every inch of our ascending progress, we find organs, whose functions are more and still more important, until we arrive at the crown of the head. True, feet are handy articles, and we cannot well do without them, yet we can live, though they are destroyed. But the organs higher up in the body perform an office more vitally important to human existence, for we cannot live long without their action. Yet even they perform an office less essential to life than the heart and lungs—organs located at the top of the body proper, and performing the highest function of the life process—so essential that we cannot live an instant after their function ceases. But even they perform a less elevated office than the brain, which, located at the very top of the body, performs the highest function of all the mental. Man was not created mainly as a physical being, but as a mental and moral being. In other words, the brain performs that great function for which man, and, in fact, universal nature were created, and in accordance with this exaltation of its office, we find its position the most exalted of all.

Again, the phrenological organs follow this same law, of being located upward in proportion to the elevation of their function, of which those social faculties already given furnish an illustration. The animal propensities still further illustrate this law. Two men possessing a given quantity, the one of animality, the other of intellectuality and morality, every human being instinctively bestows a higher meed of honor upon the latter than the former, because there is something in the nature of moral and intellectual excellence superior to animal capabilities. Accordingly, these animal organs occupy a lower portion of the brain.

They are also situated directly around that foramen magnum, or that great opening in the lower portion of the skull, through which the spinal marrow passes in its ascent to the brain.

All the nerves, moreover, which ramify upon and throughout every portion of the body, originate in this same base of the brain. Accordingly these animal organs, which serve these various animal ends and wants of our being, are located directly in that part of the brain in which these nerves which serve the body originate, so that the intercourse between these animal organs and the body is far more intimate than between the moral and intellectual organs and the body, which is exactly what the ani-

mal economy requires. Is there not, therefore, a peculiar beauty and fitness in this location of the animal group? And are they not also peculiarly adapted to carry forward the animal instincts?

Advancing to the organs in the crown of the head, or the aspiring, self-elevating, and ennobling group, we find them located higher up, and their function is correspondingly more elevated. Yet they are inferior to those of the moral affections, which occupy the very top of the head, just as the moral excellences embody the highest value and virtue belonging to human nature. All mankind are compelled, by a law of mind, to place a higher estimate upon elevated morals, than even upon talents; and more upon the two combined, than upon any other manifestation of human nature. It is the good, the honest, the truly excellent and religious, that extort from all mankind the highest eulogium and respect. As God is above all, so this element in man which allies him with the infinite Father of all, and enables him to exercise the divine virtues, are correspondingly superior to any of his other elements. And accordingly their organs occupy the highest portion of the human head—namely, its top. What position could correspond as perfectly with their nature as this? And is there no proof in this that Phrenology is true to nature, and a part of that nature?

The perfecting group—Constructiveness, Ideality, Imitation, and the like—occupy an intermediate position between the animal and intellectual, and enable the animal thus to secure aid from the intellect to carry forward their wants. Thus, in building, a high order of intellectuality is requisite, and hence this constructive element borders upon the intellectual organs. Mechanism also subserves animal ends—such as securing food and warmth, houses, and very many other purely animal ends, and accordingly is located by the side of the animal organs. This location of Constructiveness between animality and intellectuality, is a feature of phrenological beauty almost sufficient of itself to guarantee the divinity of the science.

The intellectuals, too, are placed exactly where they should be, to carry out their respective ends. Thus their character is to guide both the animal and moral faculties in the right exercise of their respective functions. They are to the man what the pilot is to the ship, and accordingly their position is just where the leader and pilot should be—IN FRONT of all, and to a great extent above all.

The various subdivisions of the intellectual organs also conform to this law of location as adapted to function. That is, the perceptive faculties bring man in conjunction with matter, and enable him to take cognizance of the qualities of that matter. Suppose a person to have taste, sight, smell, and hearing, all equally good, and suppose he wished to ascertain all the qualities of a given physical object—such as its existence, shape, size, position, density, arrangement, and color—he would use his EYES MAINLY in their ascertainment, instead of any of his other senses. And accordingly those organs which give him a knowledge of the qualities

of physical objects, are located around the eyes, by means of which he communicates with the external world; so that these organs are related to the eyes in the most intimate manner possible, just as their functions are perfectly inter-related.

The reflectives, again, occupy the upper portion of the forehead. That power of thought is higher in the mental grade than power of memory is perfectly obvious. And accordingly the thought-manufacturing organs are located in the top of the forehead, while the memorizing organs occupy a place below them. These reflectives are also located between the percepts below, which enables him to reason upon physical objects, and the moral above, so he can reason upon man's higher conditions and relations—or exactly where these reflective powers can subserve the various ends of their creation to far better advantage than if placed in any other portion of the head.

And now, philosophical reader, study the philosophy involved in this subject. Apply your mind to it, and the further you proceed the more philosophical beauty and adaptation will you discover, besides all the profits that such study will bring to your mind.

In our next article upon this subject, we shall apply a kindred train of remarks to the individual organs, commencing with the socials.

ARTICLE IV.

THE PHRENOLOGICAL ANALYSIS OF MEMORY, AND ITS SUPERIORITY OVER ALL OTHER SYSTEMS OF MENTAL PHILOSOPHY.

THE old metaphysical theories of mind, in analyzing the mental faculties, named one Perception, another Judgment, a third Memory, etc. Yet that they had no distinct ideas respecting them is obvious from the fact, that twenty men may each possess excellent judgment in some one thing, whereas every one of them may have poor judgment in regard to one or more other things—one man having first-rate judgment of mechanics, but very poor of poetry, philosophy, wit, right, etc., while another, having first-rate poetical judgment, has no correct judgment concerning philosophy, rhetoric, and many other subjects. So one man's perception will be very quick, clear, and correct as regards colors, but poor as regards many other things, while another will have very poor perception of colors, but very good of the value of property. And thus of other kinds of perception.

So of memory. One man possesses a retentive memory of countenances, but a miserable one of the names of places and words, while another possesses a very excellent memory of places, but a poor one of faces, dates,

expressions, etc. Another has a very superior memory of subject matter, but a miserable one of language, names, and dates, while another possesses a first-rate memory of names, but a poor one of every thing else. It is, then, obvious that that system of mental philosophy which describes only Memory, Judgment, Conception, Perception, etc., in general, is utterly unworthy of confidence, because it cannot correctly analyze the mentality.

Not so with the phrenological analysis of memory, which points out as many different kinds of memory as there are different intellectual faculties, a memory for each. That is, according to this system, there is one memory for countenances, another for size, both absolute and relative, remembering which is the largest, and how large things are; another remembers weight, or how heavy things are; a third recognizes colors; a fourth their order or arrangement; the fifth appertains to figures, and recalls numbers; a sixth retains the correct position and looks of places, of roads, and geography in general; another remembers when things occurred, and how long ago; another still, remembers expressions, and can repeat, page after page, a whole discourse by hearing it pronounced once; while still another remembers the resemblances of things.

Then, again, each of these kinds of memory combines with each of the other mental faculties, and is modified accordingly. For example, Eventuality remembers events, or what transpires. When connected with Amativeness, Adhesiveness, and Union for Life, it recurs back, even at an advanced age, to those seasons and places where love first breathed forth its tender notes, with a distinctness and intensity of emotion corresponding with the power of the feeling at the time such memorizing impress was made upon the mind. Eventuality in connection with Combactiveness and Destructiveness, remembers enemies, causes of resentment, and wrathful emotions; whereas, conjoined with Calculation and Acquisitiveness, it remembers accounts, and how much is due; and if Time is also added, when such accounts are due. Eventuality in conjunction with Time and Philoprogenitiveness, remembers children long since deceased, but never forgotten; recollects with the utmost distinctness their looks, provided Form be large, their actions, expressions, and all about them; whereas, if Philoprogenitiveness be weak, this species of memory is correspondingly indistinct; or if Form be weak and Philoprogenitiveness large, a distinct memory of the actions of the child is retained, but not of its looks.

Eventuality, Language, and Ideality large, commit poetry to memory with corresponding ease; whereas, if Ideality is only moderate, and Causality and Comparison are large, the subject has a distinct memory of the general thought, drift, or idea, but forgets those poetical phrases in which they were expressed. Those who, attending church or a lecture, can retain all the various ideas and points presented, are enabled to do so by large Causality; but not having Language large, they cannot repeat a single sentence, yet retain ideas so well, that if, years after, said speaker should be accused

of saying something he did not say, they are able to correct such expressions, and repeat exactly what he did say upon that point. Some children, by reading a few pages over a few times, can repeat them verbatim; while others could not commit as much in as many weeks as others do in hours; but if a distinct idea is once impressed upon their minds, they retain it forever; whereas the former would not remember ideas. Those who, in reading history, remember just what transpired, but cannot remember the order and date of the event recollected, have large Eventuality but small Time; whereas some persons remember WHEN very distinctly, but fail to remember WHAT.

Moreover, some have a retentive memory of beautiful colors, but no recollection of those not beautiful. The former have Color with Ideality, the latter an equal share of Color with but little Ideality.

Some, by hearing a tune executed once, can sing it weeks or years afterward; whereas others might hear the same tune sung a thousand times, and not be able to sing it, though having perfect control over their voices. The former have Tune large, the latter Tune small. Others can recollect martial songs, but not love songs, while others remember love songs the best. The former possess Tune in conjunction with Combativeness and Destructiveness, the latter Tune with strong social affections, but with less Combativeness and Destructiveness. Some remember injuries offered to their character, but not those perpetrated upon their purse, while others remember dollar-and-cent injuries, but forget slanderous ones—the one having Eventuality conjoined with Approbateness, Combativeness, and Destructiveness; the other in conjunction with Acquisitiveness, Combativeness, and Destructiveness. Some remember religious sermons, but forget philosophical and scientific lectures, while others remember the latter but forget the former. Those who remember matters of religious interest, possess memory in conjunction with the religious faculties; whereas those who remember philosophical and scientific lectures, have Eventuality in conjunction with the other intellectual faculties. Some remember puns, witticisms, and those stories which have a mirthful bearing; while others fail to remember these, but remember those whose bearing or aim is moral, or which illustrate some principle, etc.

But while these illustrations might be amplified to any extent, the preceding are deemed sufficient to give the reader a correct idea of the phrenological analysis and philosophy of memory. We leave it to any philosophical mind whether this analysis of it, besides being infinitely superior to the old metaphysical analysis of memory, is not so perfectly in accordance with nature, and what we know to be true of memory, as to leave no doubt that Phrenology is based in the true philosophy of mind.

TRUTH is a highway over which the righteous pass to the land of promise.

ARTICLE V.

THE CULTIVATION OF ALIMENTIVENESS, OR GUSTATORY TASTE.

THE importance of cultivating the intellectual faculties, and all the moral affections, as well as social virtues, is universally recognized, yet few have any idea that it is about equally important to cultivate taste, so as to be able to discriminate and enjoy FINE FLAVORS. Undoubtedly Alimentiveness performs these two offices—desires a sufficient quantity of food, and enjoys its FLAVOR. Some are satisfied with enough, whether it be good or ill flavored, or well or badly seasoned. Such have comparatively little enjoyment in the flavor, so that they have enough. Others, again, do not want much, but must have that little rendered as delicious as possible. This distinction is even more apparent in animals, compared with each other, and especially with human beings. The hen swallows kernel after kernel voraciously, yet cannot enjoy its flavor, but only its BULK. So the swine cares little WHAT it eats, so that it has enough. A delicious Blood-good pear, devoured by swine, gives a momentary pleasure, yet hardly more than would have been given by the same bulk of pucker pears; whereas, to men of cultivated tastes, they would have given a great deal of gustatory pleasure, while the same amount of inferior pears would not have been eaten.

Particular attention is called to the importance of so CULTIVATING a fine taste, that we may enjoy the FLAVOR of food, as well as its quantity. Those who swallow food almost as soon as it is received into the mouth, could derive but little enjoyment from its flavor, though they, doubtless, experience some from its bulk. Suppose in eating this same quantity they take small mouthfuls, and masticate thoroughly, so as to derive therefrom all the flavor it was capable of imparting, they would take ten or twenty times as much pleasure in eating; an item of pleasure worth enjoying, especially since most people eat more to enjoy eating than to sustain life.

Having thus brought clearly before the reader this subject of flavor, the next question is, by what MEANS can flavor be cultivated? Just as we cultivate all our other faculties, by EXERCISE. In those who are contented to bolt their food in hot haste, this faculty must lie comparatively dormant; but to discipline it, eat at perfect leisure, tasting now of one kind of food, and now of another, to see which is the best flavored. In eating fruit of any kind, keep it in the mouth till it has yielded its delicious sweets, and till you have fully analyzed and appreciated its richness. Five years ago, an ordinary apple to me tasted about as good as a fine-flavored one, because I had not then compared fruits, and had reference more to bulk and less to flavor. But, having taken pains to raise good fruits, and cultivated my

taste to discriminate between poor and good fruits, apples which then I should have considered good, I would not now eat, while others I then might have thought a little better, I now enjoy ten times as much, because I now take notice of, and enjoy, their peculiar combinations of flavor, but which before were unobserved. Or, perhaps, taking an apple of one kind and enjoying it, piece by piece, and then following by one of another kind, by way of comparing their respective merits, and then of peaches, plums, etc., I have so trained this faculty, that it gives me in the aggregate many times more pleasure than formerly, and is probably on the increase. Let each reader TASTE as well as eat every mouthful of food, masticating it thoroughly, and then put his mind upon the flavor, so as to luxuriate in its delicious flavors. In other words, train taste as much as the other faculties.

But a still more important mode of disciplining this faculty consists in putting the gustatory organs into a tasting *condition*. Thus, very hot foods and drinks so burn the mouth as to benumb the nerves, and thus blunt the taste. Doing this habitually, causes its fine sensibilities to give place to a callousing, which, while it guards against pain, also prevents delicacy of action. Hence, those who habitually take hot tea or coffee, cannot have their gustatory apparatus in good order, nor know but very little of the deliciousness of food or fruit.

The same effect follows, measurably, from eating mustard, spices, etc., or taking hot or stimulating medicines, such as cayenne pepper, number six, etc., which so irritate the nerves of taste that they become deadened, both against this irritant, and, of course, against fine flavors.

That alcoholic liquors exert this benumbing influence upon taste is too apparent to require argument. No one who drinks them can enjoy fine flavors. To be a perfect epicure, requires to be perfectly temperate, not in the matter of alcoholic liquors merely, but in that of spices, as well as in the quality of food consumed.

But, probably, more than any thing else, tobacco is ruinous to the nerves of taste. This powerfully biting stimulant in the mouth for hours and days together—a fresh quid taken as soon as the old one is disgorged—the mouth kept in one burning fever of excitement—all its nerves saturated with tobacco juice, so that they are obliged to harden themselves against this foreign enemy—they become blunted to any thing like richness of flavor. They may tell the difference between sweet and sour, but cannot enjoy either, and are comparatively deadened. It is a fact that tobacco eaters should take into serious account, that they debar themselves of almost all the pleasures derived from delicious flavors, of every description. Hence, they seldom care any thing for fruits, because they are incapacitated to enjoy their deliciousness, and are satisfied with food sufficient in quantity, caring little for quality or seasoning, so that it is rendered hot by spices, or something that burns, such as mustards, peppers, etc., and these being comparatively devoid of flavor, they take little gustatory pleasure of any

kind, whether fruits or drink. No, Mr. Tobacco-chewer, you do not know what a good thing is, and never can, till you have quit your tobacco consumption for months. But quit it, and in six months you will enjoy one meal more than you now do a week's eating, and say, what every one who has quit forever says, that they never knew how good food was before. Is not this motive alone sufficient to induce you to forever remove from your mouth this taste-killing weed?

Of tobacco-smoking the same is equally true; for whether the nerves are perpetually irritated by the smoke or quid, it matters not, and since they both irritate about equally, they are about equal in the destruction of taste. Come, be persuaded to quit this practice, at the same time giving up peppers and spices, vinegar included, and also all hot drinks, such as tea and coffee, and put yourself on plain food and pure water, until your taste shall have righted itself, and you will enjoy a hundred times more tasting pleasure than you now do, besides all the benefit you will receive in a mental and moral point of view.

Thus far our exhortation to cultivate a relish for fine flavors is based upon the simple enjoyment they furnish, a motive very considerable in itself, but insignificant compared with the *utility* of such a cultivated taste. In the beautiful economy of nature, this taste primarily is designed to relish those particular kinds of food and drink, which the system, for the time being, especially requires. And if it were duly cultivated, its own nature would instinctively crave just what the system requires, whether of food or medicine. That is, if the system required a particular vegetable, as soon as you tasted that vegetable, you would enjoy its flavor more than other kinds of food, and hence would be naturally led to supply it to the system in preference to every thing else. In this case there would never be any need of doctoring, because this faculty would crave as a relish just those things which the system required as medicine. It would also reject or become clogged with those things which the system did not require. In other words, it would make a nice and appropriate discrimination in the kinds of food eaten, and direct us to eat that kind which would put the system into the best possible state, and keep it there. Thus the advantages resulting from it are incomparably great. We say, therefore, to every reader; make it a point to discipline your taste, and, to do so, first keep from your mouth whatever is in any way calculated to irritate those delicate nerves which environ the tongue and mouth. Secondly, keep your stomach in first-rate order, and then train taste to appreciate delicate flavors.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

ARTICLE VI.

PHRENOLOGICAL CHARACTER OF WILLIAM WIRT, AND A BIOGRAPHY. BY
N. SIZER. WITH A LIKENESS.



No. 2. WILLIAM WIRT.

WILLIAM WIRT had a very large head, and a temperament of unusual warmth and activity, which stimulated the mind to a high degree of ease and energy of action. The vital and mental predominated over the motive or muscular, giving vivacity, sprightliness, zeal and impulsiveness rather than strength and endurance. There was a tendency to over-action—to think and feel too keenly, and wear out the body by mental labor.

His mental harmony was such that he could concentrate all his talents

and energies to a given point—felt disposed, when aroused, to press every subject which engaged his attention with vehement earnestness. Less susceptibility of mind and body, and more of plodding, cool perseverance, would have enabled him to hold out longer, but would have made him less captivating in his talents, and perhaps less useful.

His social organs were very large, imparting the most deep-toned and tender affection, which was evinced by numerous long-cherished friendships, which he maintained, in all the freshness of romantic love, from childhood to old age, and also by that enthusiastic fondness for his wife and children which formed so distinguished a feature of his character. The domestic circle was the shrine around which his warmest sensibilities clustered.

Combateness was, doubtless, large, as seen in that love of debate and enterprising energy which led him to drive onward through difficulties to distinction. Destructiveness and Secretiveness were not large, and we find in all his history no traces of a wound he left on the feelings of the most sensitive, or a cruel or heartless deed. He was distinguished for manly frankness, yet was highly judicious, showing fair Secretiveness and Cautiousness, combined with intellectual propriety of action and expression.

Approbativeness was a leading element of his mind, combined with full Self-Esteem, making him keenly alive to the approbation of the good and wise; but, though lofty, his was a noble ambition; for he sought distinction only in the legitimate channel of his profession, preferring rather by his own efforts to win his way to renown, than to be bolstered up by official distinctions. Conscientiousness and Hope were large, and his moral integrity was without a blemish. His whole life was one of sparkling cheerfulness—under the severest trials his hope was undimmed. Firmness is seen to be large, and perseverance worthy of imitation marked his whole course of life and labor. His Approbativeness spurred him to seek for distinction, Hope promised success, no difficulties could crush his spirit, while Firmness and energy successfully aided his intellect in achieving an honorable standing among men.

His head from the ears forward was long and high, showing a very large development of the perceptive and reasoning organs, with a high degree of Benevolence, Imitation, Ideality, and Mirthfulness; hence, few men were more capable of gathering facts, and observing the phenomena of nature on which to base just and intellectual conclusions.

His memory was very tenacious, retaining with great clearness the impressions which the mind received, and holding them in reserve for all occasions when they might serve his purpose. Causality was amply developed, while Comparison appears to have been still larger, as seen in the height, width, and prominence of the upper part of the forehead, which gave an analytical and logical cast of mind, yet his command of

facts would give a practical, common-sense, and familiar turn to all his arguments. He would be exceedingly happy in his illustrations of great principles by familiar subjects and objects, while his large Mirthfulness and Ideality would enable him to spice his discourses with a high degree of wit and ornament.

Locality, Individuality, and Color were very large, accordingly his power to describe natural scenery, and connect persons, places, things, and events in a harmonious chain, and his power to draw inferences and illustrations from such data, made him always highly entertaining as a speaker and writer. He could throw a life-like charm over the gravest subject, like blooming verdure on mountain rocks and ruined walls.

His Language, as seen by the fullness of the eye, was really immense, which, joined with strong and active intellect, Mirthfulness and Ideality, imparted eloquence, copiousness, and felicity of expression rarely equaled. His large Human-Nature and Suavity enabled him to say the right thing at the right time, and in a manner so smooth and appropriate as to entertain, persuade, instruct, or captivate, while his fervid imagination, ardent Hope, Approbateness, and Adhesiveness aided him to portray all the passions of the human mind, and so address them as to win his way to their sympathies and affections. Imitation, joined with wit, gave the power to ridicule folly and caricature the ridiculous, and also to adapt himself to all occasions and all society, and to be popular with the "grave, the gay, the lively, and severe."

Benevolence very large, which, united with his affectionate sympathies, made him generous and hospitable in an eminent degree, kind and conciliatory in all his intercourse with the world—even to opponents in the strife of debate—and as gentle and tender as a child whenever the deep fountain of his affections was stirred.

Acquisitiveness appears to be only average, hence the love of money or property as an end could not have been a leading desire; but his ardent love of friends and family, and his desire for advancement and standing in society, would urge him to acquire property as a means of obtaining a reputable position in life, and for his family, which he tenderly loved, an ample provision after his decease. Beyond this he was unselfish.

BIOGRAPHY OF WILLIAM WIRT.

WILLIAM WIRT was born of Swiss and German parentage, in Bladensburg, Maryland, on the 8th of November, 1772, and was the youngest of six children. When he was two years of age his father died; eight years after that, his mother was removed by death, leaving him doubly an orphan, with very little of this world's goods to win for him the caresses and elevation which wait on the steps of the affluent.

His first removal from home was to a grammar school in Georgetown, where the deep sympathies of his susceptible nature were for the first time stirred by

absence from his native home; but Mrs. Schoolfield, with whom he boarded, soothed his afflictions by her mild, maternal spirit, and won his enduring regard. In 1787, he left the school of Mr. Hunt, in Montgomery County, where he had been for two years, and had distinguished himself by excellent progress in his studies.

Possessed of a brilliant and sprightly genius, he early captivated the warmest regard of several eminent men who chanced to make his acquaintance, through whose pecuniary means and influence he was greatly aided in his career of education, and also won from them the most substantial proofs of friendship, which continued to increase to the close of their lives; several of whom, after they had lost the power to hold the listening multitude with their own eloquence, rejoiced with full hearts and flowing eyes under the musical, masterly eloquence of the poor orphan boy, whom, in their palmy days, they had befriended.

There are few instances of a boy ten or twelve years of age thus winning by his wit and foreshadowing talents the heads and hearts of distinguished strangers, and fastening their affections to his person, interests, and fame for life. One of these friends, Mr. Carnes, provided him a home and a school at his own expense; and subsequently, Mr. Edwards, attracted by his acquisitions and amenity of manners, gave him a flattering reception in his own family and valuable library, as a private tutor to his sons. Twenty happy and useful months were spent under the roof of Mr. Edwards, in classical study and preparation for that profession to which he was to devote his life.

By diligent assiduity at the grammar schools to which he was sent, and the aid he derived from the libraries and society of men of learning and distinction, together with two years' study of the law with Mr. Hunt, of Montgomery, he became qualified to enter upon the field of his legal and literary achievements.

In 1792, at the age of twenty, he was admitted to the bar in Culpepper County, Virginia. His patrimony was nearly exhausted, and he entered upon his career with nothing but his genius to pave his way to renown. He had no powerful relatives to clear his way, and no friends to rely upon, but those whom he had won, by his individual talents and character, among strangers in his adopted state. His legal library consisted of a copy of Blackstone—his literary library, of Don Quixote and Tristram Shandy. Thus equipped, he entered upon his profession a cotemporary of some of the brightest ornaments of the Virginia bar, and although troubled with natural diffidence, he was fortunate enough to be insulted and aroused by the opposing counsel, and thus, forgetting his diffidence, he succeeded in winning his first cause, and with it no small share of popular favor, and the special friendship of a learned legal gentleman, which was of permanent value to him through his whole future course.

His talents soon began to attract the attention and the admiration of the first men of the time, and his prospects brightened, and his friends increased with his business. He was favored with a home in the family of the learned Dr. Gilmer, whose daughter he subsequently married. He was introduced to the acquaintance, friendship, and confidence of Jefferson, Madison, and Munroe, which closed only with their lives.

A friend of his, who knew him at this time, says of him, "I had never met with any man so highly engaging or prepossessing. His figure was strikingly elegant and commanding, with a face of the first order of masculine beauty, animated, and expressing high intellect. His manners took the tone of his

heart, they were frank, open, and cordial; and his conversation, to which his reading and early pursuits had given a classical tinge, was very polished, gay, and witty. Altogether, he was a most fascinating companion, and, to those of his own age, irresistibly and universally winning."

In 1799, he buried his wife, whom he had married four years before; and feeling disconsolate under the joint loss of his wife and father-in-law, he was prevailed upon by friends to leave the scenes of his highest joys and keenest sufferings, and take up his abode at Richmond. He was at once elected clerk of the house of delegates, and was re-elected for three successive seasons, which office he filled with distinguished credit, in the mean time following assiduously the practice of his profession, and rapidly rising in public regard.

In 1803, he was unanimously elected by the legislature as CHANCELLOR. An honor of such magnitude, conferred under such circumstances, on a young man only twenty-nine years of age, speaks very intelligibly as to the public estimation in which the subject of it was held. Soon after this, he was married to the daughter of COL. GAMBLE, of Richmond, who became the guardian spirit and solace of his eventful life. In less than one year, he resigned the chancellorship, because it deprived him of the privilege of the practice of law, and because the salary was inadequate to make a suitable provision for a family, in the event of his early decease. This feeling ever seemed to be a moving element in his mind, for through all the early part of his manhood, the idea of placing his devoted wife and children, whom he loved with enthusiasm, beyond the reach of want, was the all-absorbing pecuniary idea of his mind.

He removed to Norfolk, and began at once to reap a full harvest of professional fruits, and arose rapidly to a commanding eminence at the Virginia bar. In 1803, he commenced the letters of the "BRITISH SPY," which were published anonymously in "The Argus," at Richmond. The popularity of the "British Spy" had scarcely a parallel in any work which had, at that date, been contributed to American literature, and conferred upon its author a prominent literary reputation. The work soon passed through several editions, and, although written in a playful mood, and for several years the author was unknown, has been widely read and admired.

The popularity of the "Spy" was too flattering to allow him to abandon the path of literature, and he subsequently wrote the life of PATRICK HENRY, which he intended should be followed by others, of the leading characters of Virginia; but professional duties prevented their accomplishment. Public sentiment has stamped this as a work of genius, mingled with regret that his exalted talents were not invoked to many similar performances.

He removed to Richmond in 1806, and was fully occupied in the practice of the law, and was beginning to be regarded as one of the first legal orators of his age, and was superlatively happy in possession of a devoted wife, two children, whom he loved excessively, an ample revenue from his profession, and the esteem and love of Virginia's choicest spirits.

In August, 1807, he was engaged in the memorable trial of AARON BURR, for high treason. In this remarkable cause MR. WIRT immortalized himself as an orator, and evinced his love of rural beauty and his high appreciation of domestic bliss, in the vivid picture which he drew of BLANNERHASSET—the dupe of Burr—and his family scenes at his lovely island-home in the Ohio river, which bore his name.

In 1808, were made the most earnest persuasions from the highest authorities, to induce him to engage in political life, and consent to enter Congress. Mr. Jefferson, then President, wrote to him, * * * * "The object of this letter is to propose to you to come into Congress. With your reputation, talents, and correct views, you will at once be placed at the head of the Republican body in the House of Representatives; and, after obtaining the standing which a little time will ensure you, you may look, at your will, into the military, the judiciary, diplomatic, or other civil departments, with a certainty of being in either whatever you please, and be assured of being engaged through life, in the most honorable employments."

To this flattering proposal, he replied, that he loved his country, and was willing to devote his life to her interests, but preferred first to place his loved ones beyond the reach of future want, and that the "loaves and fishes" of office might never be charged upon him as a motive, or necessity, leading him to public pursuits. A seat in the Virginia legislature was the only office he ever held by a popular election.

He took a deep interest in the war of 1812, sustaining the administration of Mr. Madison with all the power of his pen, name and influence, and actually raised a corps of Flying Artillery. But, although for a time in the tented field, panting for an opportunity of doing battle against the invaders of his country, yet circumstances did not favor this desire.

In 1816, he finished the "Life of Patrick Henry." The scanty materials, and their uncertain character, required an effort of labor and patience rarely demanded of an author, and he deserves well of his country, for thus redeeming from the obscurity to which they were fast hastening, the stirring incidents and peculiar characteristics of so remarkable a man. Had the work been left undone to this day, many of the facts on which it is built would have slumbered in the graves of Henry's compatriots, from whose memory they were gleaned.

In 1817, Mr. WIRT was called by President MUNROE to the office of Attorney General of the United States, which he accepted with a reluctance which was an unaffected and mature sentiment. He coveted no political honor. His thoughts were turned toward a life which was to derive its pleasures from the domestic circle, and its fame from private pursuits. He refused to be a candidate for the United States' Senate in 1815, presenting a rare instance of a lawyer and orator—abundantly able to reap the laurels of honor from any field—refusing to accept an honorable theatre for forensic achievements, and a sure avenue to enduring renown.

An evidence of his peculiar tenderness of attachment to his wife and children, is connected with his acceptance of this office and his consequent removal to Washington. In a letter to his wife, of Nov. 20th, 1817, he says, "I am extremely anxious to get my family on before the steamboats are stopped by ice; for, as to living separated from them, I will die first. I fear you are suffering yourself to be made melancholy by this change of residence, but if you are opposed to it, why did you not tell me so? I thought my appointment had your approbation. If you have changed your mind, I live but for your happiness, and will lay down the office without hesitation. It would, indeed, be extremely fickle and undignified, and I should be lashed for it in those prints which are now ringing my praises in full chorus, but I would rather be lashed to the bone, than to see you unhappy."

He held the office of Attorney General for twelve years, covering one-half of Mr. Madison's, the whole of Mr. Munroe's and of Mr. Adams' administrations, and from the moment when he entered upon its duties, to the close of his public career, his fame continued to elevate and expand, until he was regarded, by the soundest jurists and most talented of the profession, as one of the ablest legal advocates, and most accomplished orators of his time, and for many years he occupied a commanding eminence in a galaxy of legal learning, eloquence and wit, rarely equalled, and never surpassed, in any age or country.

The most important cause in which he was engaged during his attorney-generalship, was the celebrated Steamboat Case, from New York. This was a claim of the heirs of Fulton and Livingston against the world, for exclusive right, under a law of the State of New York, to navigate the Hudson River with steamboats. The cause turned on the constitutionality of the State law. "It is said by the bar, that no cause, up to that time, in the Supreme Court, had ever excited a greater degree of interest and expectation in the country than this; that none was ever argued with greater ability." WIRT and WEBSTER, OAKLEY and EMMET, were the council engaged, and the struggle of master spirits was alike instructive to the crowds of talented men who hung upon their lips entranced, and honorable to those who mingled in the intellectual tourney. In this gigantic strife, WIRT was acknowledged the victor, and his reputation was established on an enduring basis, beyond controversy. Few trials have ever involved such important questions as the exclusive navigation, by steam, of a vital avenue of commerce; and this masterly struggle of mighty minds, settled the question forever.

In the year 1829, MR. WIRT removed to Baltimore and devoted himself to his profession—made valuable contributions to literature, and enjoyed the sweets of domestic life, surrounded by such a class of friends and admirers as seldom blesses the declining years of genius and well-earned reputation. The best minds, and warmest hearts, were numbered among his correspondents, and the playful joyousness, sparkling wit, and overflowing affection evinced in his voluminous correspondence, show him to have been one of the most desirable of companions and friends. His youthful spirit did not forsake him in the warmest "battle of life," and he maintained the full fragrance and freshness of his mind and heart to the close of life.

In 1832 he was sustained by a portion of his fellow citizens as a candidate for President of the United States, yet had he consulted his own desires, against those of his friends, he would never have been a candidate, and earnestly contemplated retiring from the field before the canvass.

His manner as an orator was singularly attractive, smooth, polished, scholar-like, sparkling with pleasant fancies, often rising with the majesty of his subject to a style of startling sublimity, yet the sunshine and the rainbow followed in such quick succession as to cheer and beautify the departing storm.

His "British Spy," "Patrick Henry," but more especially his epistolary correspondence, unveil the mind and style of the man. Grave minds, resembling, like that of LOCKE, the massive granite crags of the mountain, without a flower to grace their ruggedness, have regarded WIRT's opulent fancy as a blemish in his style. But who would change a word of "Blannerhassett's Island," or the "Blind Preacher?" Or why should his description of Henry's

oratory be regarded as redundant? It was indeed high-wrought imagery, but to what human being could it be more felicitously applied?

We give the passage descriptive of the character of Henry's oratory which was regarded as the most objectionable. "His eloquence was poured from inexhaustible sources, and assumed every variety of hue, and form, and motion, that could amaze or persuade, instruct or astonish. Sometimes it was the limpid rivulet murmuring down the mountain's side, and winding its silver course between margins of moss; then gradually swelling to a bolder head, it roared in the headlong cataract, and spread its rainbow to the sun; now it moved on in tranquil majesty, like the river of the West, reflecting from its polished surface, grove, and cliff, and sky; anon it was the angry ocean, chafed by the tempest, and hurling its billows in sublime defiance of the storm that frowned above."

From the death of his first wife, his mind had assumed a religious tendency, which ripened into a fervent Christian hope, which cheered him in the final hour. He died at Baltimore, February 18th, 1834.

In the Supreme Court, MR. WEBSTER, in announcing his death, remarked, "One of the oldest, one of the ablest, one of the most distinguished members of this bar, has departed this mortal life—WILLIAM WIRT is no more! He has this day closed a professional career among the longest and most brilliant which the distinguished members of the profession in the United States have at any time accomplished. Unsullied in every thing which regards professional honor and integrity, patient of labor, and rich in those stores of learning, which are the rewards of patient labor and patient labor only; and if equalled, yet certainly allowed not to be excelled, in fervent, animated, and persuasive eloquence, he has left an example, which those who seek to raise themselves to great heights of professional eminence, will, hereafter, emulously study. Fortunate, indeed, will be the few who shall imitate it successfully. * * * * But our particular ties to him were the ties of our profession. He was our brother, and he was our friend. With talents powerful enough to excite the strength of the strongest, with a kindness of heart and of manner capable of warming and winning the coldest of his brethren, he has now completed the term of his professional life and of his earthly existence, in the enjoyment of the high respect and cordial affection of us all. Let us lose no time in testifying our sense of our loss, and in expressing our grief, that one great light of our profession is extinguished forever."

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas, it was not woman who deserted His cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night, and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, or changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave the abode of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.—DR. MOTT

MISCELLANY.

TO READERS AND CORRESPONDENTS.—We cordially invite our friends to write brief articles for publication in the Journal. There are few persons who have not witnessed valuable Phrenological facts, or have important suggestions on Education or morals, which, while they entertain, would also instruct the reader, and serve to throw light on man's complicated nature. Such facts would induce thousands to open their eyes to investigate the truth of Phrenology, and enable them to understand their own mental peculiarities, and those of their friends and neighbors, and show how to correct their own defects, and to make just allowances for those of others. Again, writing for the press awakens a tendency to correct thinking, and does the writer as much good as the reader. There are, doubtless, many a "mute, inglorious Milton," or, here and there, a De Staël, an Edgeworth, a Hume, or a Macaulay, who may date the first development of their genius for writing, at the time when they address themselves to the task of responding to this invitation.

We will remark, that those who may write for the Journal, should forward communications at an early day, if they expect to see them appear in the next number; and if they do not appear for three months after they are written, remember that our columns are often crowded.

WRITTEN DESCRIPTIONS OF CHARACTER are becoming every day more and more in demand. So much, indeed, has this branch of our business increased, that we are obliged to keep a PHONOGRAPHIC REPORTER in our office, to report and write character from the lips of the examiner. This method enables us to impart to each person advice relative to health, balance of temperament, the suppression of excessive organs, and the culture of weak ones, the choice of occupations, &c., much better than can be done by a chart merely, and a verbal delineation. We are receiving almost daily, assurances of the correctness and value of these written descriptions, not only from our patrons in America, but occasionally we hear from those who have gone to Europe. In August last, Mr. Joseph Barker, the great Reformer, from England, on the morning of his debarkation on our shores, directed his steps to our office, and submitted his head to an examination by Mr. Nelson Sizer, while a total stranger. He has since returned to England, and submitted the analysis of his character to his friends, in respect to which, Mr. Andrew Leighton, of Liverpool, writes us as follows: "I have read Mr. Sizer's analysis of the character of Joseph Barker. It is admirable. It is so much to the life, that many people on this side consider it impossible that he could have been unacquainted with Mr. Barker's character and history beforehand!"

We understand that Mr. Wm. S. Segar has opened a Phrenological room in connection with a public bath-house, in the city of Utica. We wish him success in both enterprizes, and hope they will become common in all our towns and cities.

ANNUAL COURSE OF LECTURES AT CLINTON HALL.—The American Phrenological Society's winter term of Lectures will commence at Clinton Hall, on Saturday evening, Jan. 5th, at 6 o'clock, and continue every Saturday evening, for three months. At the close of the first lecture, a class will be formed for instruction in practical Phrenology. One hour will be devoted to a public lecture, and one hour to the members of the class, each evening.

H. B. GIBBONS, PHRENOLOGIST.—We are happy to learn that our friend H. B. Gibbons, is restored from a six month's illness, and is again in the field. He took us by an agreeable surprise, by sending in a list of forty subscribers, "save one," from a small town in Massachusetts, where he has just closed a course of six lectures. Our friends will find him worthy of respect and confidence, as a man and a Phrenologist, and themselves improved and instructed by his labors. He is an agent for all of our publications, in which capacity we fully endorse his doings.

ANSWER TO INQUIRER.—GENTLEMEN: Is it a principle in Phrenology that character can be delineated by the shape of the head? If you answer this question in the affirmative, then how can the general fact be accounted for, that shape can be given to any part of the person by incessant and proper pressure? For illustration, a certain tribe of Indians, by applying pressure on the frontal part of the head, greatly diminish its development. Now do they, by this custom, in the least detract the power of the intellect? If so, can we not, on the same principle, overcome our evil propensities merely by applying pressure on corresponding organs?

INQUIRER.

Phrenology claims to read character by shape only where nature has been allowed her perfect work. Yet such pressure does not annihilate organs, but only displaces them, or, as Gall replied to this very objection of pressure as applied to intellect, that it simply removed parlor furniture into the kitchen, yet it was parlor furniture, for all its displacement.

We are daily receiving friendly notices of our works, by our brethren of the press, from all parts of the country, and rejoice that our efforts are appreciated, but mainly because they urge their readers to peruse and treasure the truths which we deem so important to the elevation and improvement of the race.

CENTRE, Indiana, June 10.

A PHRENOLOGICAL FACT. MR. FOWLER—In June, 1846, a MR. RITTER, a blacksmith, living in Grant county, was shoeing a horse, when the animal raised his fore-foot, and, with his knee-joint, struck Mr. Ritter in the temple. He fell as if dead, but recovering, he was helped to the house. Although just after dinner, he complained of being extremely hungry, and called for something to eat. While it was being prepared, he fell asleep, and when waited on with the food, he was dead. The kick or blow excited Alimentiveness, and hence the hungry sensation.

Yours, etc.,

DAVID W. JONES.

PHRENOLOGY AND PHYSIOLOGY.—The citizens of our town have had the pleasure, during the past week, of listening to a course of lectures, by Dr. C. H. CHASE, of Rochester, New York, on Phrenology and Physiology.

The doctor seems to understand his subjects thoroughly; and in the delineation of the characters of a number of our citizens, in the examination of heads in public, blindfold, he has done much to convince, even the most skeptical, of the truth of Phrenology as a science. And his eloquent and interesting lectures go very far to prove that Physiology should become a part of our common school education. Indeed, so far as we have heard any expression, all were highly pleased and edified.

The doctor has won the respect and esteem of all, by his gentlemanly deportment; and we take pleasure in recommending him to the favor and patronage of every community he may see proper to visit, feeling assured that he is no impostor, but is all he professes.—DANVILLE (IND.) ADVERTISER.

HOWELL, MICHIGAN.

REPORT TO THE PUBLIC.—At a meeting of the members of Dr. S. Fisk's Class, held at the Asylum, in Howell, Michigan, on the 12th of October, A. D. 1849, Hon. George A. Smith was called to the chair, and Mr. George A. Lawson appointed secretary.

On motion, the following gentlemen were appointed a committee to draft a report as to the claims of the different modifications of electricity as remedial agents, and the results of Dr. S. Fisk's practice in the Asylum opened in this place: G. A. Lawson, G. A. Smith, G. W. Jewett, S. Pinkney, and A. Briggs. The committee offered the following report, which was adopted:

Having been favored with a course of medical lectures from Stephen Fisk, A. B., M. D., on the electrical theory of Health and Disease, in which he proved, by conclusive demonstration, that electricity is the grand instrumental cause of the germination of all life, whether animal or vegetable—that it is the essential agent in the continuance of all life, in the preservation of health, and in the removal of all diseases to which mankind are subject, beg leave to report that, in our opinion, this is the true science of medicine.

Health, according to the doctor's theory, exists only when there is an equilibrium in the electricity or aura of the nervous system, and disease is caused by an unequal electrical condition of the system. "Disease is not wrong action, as is generally believed," but it is right action, or impaired action, resulting from a want of vitality or electricity in the system; or from an unequal electrical condition of the system. Disease is an effort of nature to produce a healthy action, or an equilibrium in the aura of the nervous system.

"In every progressive science, periods arrive when a new direction is given to its whole course." The periods proceed from the development of important truths, which shed a light upon, and change the whole aspect of the science. "In medical science, one of these periods has arrived, and the remarkable discoveries of the present age will, we doubt not, effect an entire revolution in the practice of medicine." During the doctor's extraordinary experiments, both in public and before his class, and his successful practice in the Asylum, the evidences which have been given in favor of electricity, or magnetism, as a curative agent, have been so numerous, and of such a conclusive character, as to leave no rational doubt upon our minds.

Abundant testimony has been furnished us by the doctor, that persons suffering from various diseases, such as deafness, rheumatism, paralysis, stammering, weak and inflamed eyes, neuralgia, sick and nervous headache, epilepsy, palpitation of the heart, contraction of muscles, scrofula, mercurial diseases, dyspepsia, monomania, and indeed all other physical and mental diseases that "flesh is heir to," have been, and may be, by his course of treatment, relieved and radically cured. It is not our design to particularize a great number of individual cases, where persons suffering from dreadful diseases have been cured by the doctor's treatment, but simply testify to the fact, that a number of such cases have come under our personal observation, which, had we not witnessed, we might have been led to doubt the truth of them.

Believing, therefore, in the efficacy of magnetism in the relief of human suffering, and the cure of disease, we consider it a subject worthy of the investigation of every intellectual individual, and especially deserving the favorable notice of medical men. We expect, of course, that the high priests and pharisees of science, like those of religion, will asperse every improvement or reformation in science, but science will not pause for their accommodation.

We do cheerfully recommend Dr. Fisk as a gentleman worthy of the implicit confidence of any community, and as an able and eloquent advocate of his new theory of medicine, and we would ask for him a fair and impartial hearing, from an enlightened public.

On motion: Resolved, That Messrs. Fowlers and Wells will confer a public favor, by publishing the above report in the American Phrenological Journal.

GEORGE A. SMITH, Chairman.

G. A. LAWSON, Secretary.

S. R. WELLS, Esq., New York: Dear Sir—A singular case of suicide has recently occurred in our place. An Englishman, named Gaylord, put an end to his life this morning, about 5 o'clock, by placing his mouth over the muzzle of a gun loaded with balls and buck-shot, and in that manner received the contents. He effected a discharge of the piece by inserting a crook-necked cane into the guard, just forward of the trigger, and bearing down upon it. I will not shock your sensibilities by giving you the details of this horrid affair.

His cerebral developments, when taken in connection with some circumstances in his history, in addition to this last act of his life, render his case, to me, somewhat interesting in a *Phrenological point of view*.

Thinking that a short description of him may, perhaps, interest you, I have concluded to give it, though at the risk of making my communication a very long one.

After the coroner and his jury had retired, and all others had left the room, I proceeded to an examination of his head, which I effected, as well as I could, amid blood and mutilation.

His developments were so strongly marked, that a tyro in the science could not have erred in giving an outline.

The first that attracted my attention was his extreme deficiency of the reflective organs. The superior portion of his forehead was very much depressed or flattened. Self-Esteem, Hope, Benevolence, Causality and Comparison, moderate. Firmness, Veneration, Conscientiousness, Cautiousness, and Secretiveness, full. Acquisitiveness, *very large*. From Acquisitiveness to Acquisitive-

ness, his head was at least half an inch broader than in any other region. Nearly all the perceptive organs were fully developed. The posterior portion of the head was so mutilated that I could obtain but a very imperfect idea of it. After the examination, I set about gathering some account of him, and obtained from his acquaintances, and from papers found in his trunk, a few scraps of his history. He left England about seven years since. Said that he came to this country because his father treated him so badly that he could not remain at home. Soon after his arrival in the United States, he engaged in the employ of the Western Railroad Corporation, as a repairer of freight-cars. In this business he labored day and *night*, for more than two years, allowing himself only two or three hours' sleep in the twenty-four. Has been known to work through three or four days and nights in succession, going without sleep entirely during that time. As he *limited his expenses to the lowest living point*, he accumulated, in the course of a few years, near \$2000. This money he invested in a house and lot, but, from some cause, was afterward dissatisfied with his purchase. Having an opportunity to sell, he did so, and bought another house and lot on a different street. But this purchase he soon came to regard as even more unfortunate than the first. He fancied that he had sold the first too low, and paid too high for the last; that the former would probably rise in value, but the latter depreciate. His wounded *Acquisitiveness* now gave him no peace.

He became melancholy, morose, and unsocial. Frequently expressed the hope that the cars might run over him. At one time offered a friend \$50 to put him out of the way. In his trunk was found a paper, bearing, among other sentences, the following :—"I am tired of existence. I shall never be happy again. I have been happy for the last five or six years, but I can't be any more. The reason is, because I have made a **FOOLISH BARGAIN**. I am going to put an end to my existence; I do so reluctantly, but I think it is the best I can do. I go down to the grave, but I do not believe that there is any other life after this, for the 'spirit returns to the God who gave it.'"

I would take a cast of his head if I knew how to do it. As the Odd Fellows have taken his body in charge, I shall fail to obtain his skull. Poor man! "they had taken away his gods, what had he more?"

Most truly yours,

SPRINGFIELD, Mass.

J. BROWN, JR.

HOPE.—What is, then, this secret instinct which makes us in love with the future, and constantly draws the mind to the time at which we have not yet arrived?—It is Hope. Hope carries its consoling rays into the recesses of the dungeon; smiles on the pillow of the sick; and watches night and day at the door of the indigent.

"The Creator," says the author of the *Henriade*, "has placed among us two friendly beings; constant and amiable inhabitants of the earth; our supporters in peril—our treasures in indigence;—Hope and Sleep—the foes of Care."

Religion makes Hope a virtue—paganism has made it a divinity. The poets represent it as the sister of Sleep, which suspends our sorrows; and of Death, that ends them.

Pindar calls Hope the "nurse of Old Age." It sustains us in every period of life; it blooms in every season, like the myrtle that preserves its verdure through the year—it is not without reason.

A certain author says—"Hope makes us live." The human mind is essentially active; when it ceases to hope, it begins to languish. Nothing could be more profoundly true, than the following expression of Madame de Maintenon: "Would I were dead!"—her marriage with Louis XIV. having left her nothing more to Hope on earth.

It has been observed, that a sentiment is more or less permanent in proportion to its violence: nothing is more fleeting than surprise, anger, fright. Nature, desirous that Hope should be extinguished only with life, has made it a milder sentiment. Most of the passions are like the burning rays of the meridian sun. The illusions of Hope are the beams of the moon shining mildly in the night.

Hope makes upon the soul the same impression that green colour, which is its symbol, produces on the sight. But what gives a peculiar charm to Hope, is, the tender melancholy that always accompanies it; the comparison between the present and the future; the privation of a good, and the perspective of its enjoyment, produce a mixture of sadness and joy, that takes entire possession of the soul, and fills it with a delicious sensation.

How often in the times of revolution and civil discord, have victims been given up to the sword by the very persons on whom they had heaped favors? When so many unfortunate beings have been betrayed by their friends, and abandoned by their relatives, what an affecting spectacle to behold Hope still stretching out the hand! Hope alone remained at the post of friendship: at its voice the doors of eternal bliss flew open, and the scaffold became the ladder to Heaven!

But if Hope has sometimes consoled the unhappy, it often becomes, by mistaking its object, a source of care and sorrow. Nothing is so nearly connected with despair as foolish expectations. Hope does not always take reason for its guide: it follows more willingly the imagination, which always flatters its portraits. Hope also often deceives itself from want of experience; for experience is only acquired by a knowledge of the past, and Hope knows only the future.

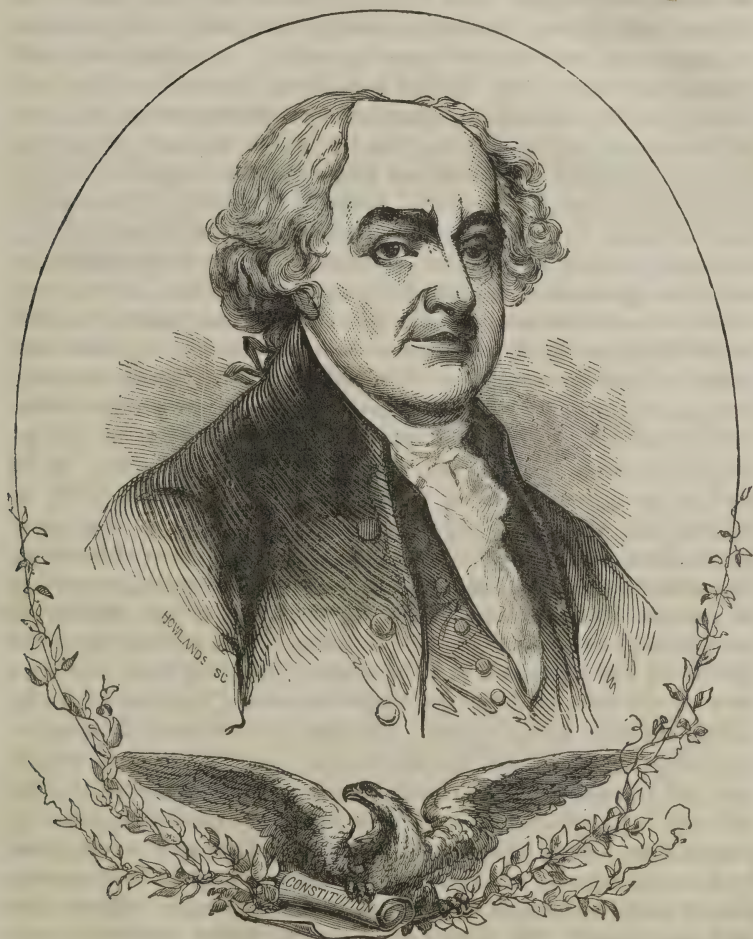
PHRENOLOGICAL JOURNAL.—If "the noblest study of mankind is man," then it follows that the noblest works are those which treat of man. "Fowler's Phrenological Journal" ranks first among this class of publications. We acknowledge having learnt many easy lessons in reading human character, and drawn many precious hints for perfecting our own character, from its pages. And we are glad to hear that it is taken by some thirty persons in this village. Never was the "almighty dollar" more worthily expended, than in paying a year's subscription to it. If any writer gives the "money's worth" of hearty and wholesome intellectual food, that writer is O. S. Fowler. A single leaf of one of his pamphlets is worth a million yellow-covered novels.

The cavilers at Phrenology are growing scarce. Overwhelming proofs of its truth throng upon the candid observer. Every public assemblage, every street gathering, is a "cloud of witnesses" to him who has the lawyer faculty of worming out testimony. Dandies may say that the human skull was made for a hat-block, and belles may lisp that "it wath dethigned to hang curlth on;" but people, generally, admit that it contains the brain, that the brain is the organ of the mind, that the mind consists of a plurality of faculties, and that its faculties can be increased or diminished. Here is the whole of Phrenology.—
VERMONT PHENIX.

ARTICLE VII.

PORTRAITS OF THE PRESIDENTS.—NO. II.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF JOHN ADAMS, WITH A
LIKENESS.



No. 3. JOHN ADAMS.

THE temperament of Mr. Adams was one of great strength and endurance, combined with a full degree of activity. He was of medium height, broad, and deep set; his vital system, including the lungs and digestive

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apparatus, was large and powerful, well sustained by an ample muscular system, giving him a strong hold on life. Such organizations are inherited from long-lived parentage, and guarantee to the recipients of such firmness and compactness of physiology great strength and longevity. The natural physical power of Mr. Adams must have been great. His head is seen to have been broad, showing depth and earnestness of feeling, massiveness and strength of thought. Such heads have less of polish and beauty than sternness and efficiency of mental character, and qualify their possessors to grapple with and overcome great opposition. It imparts policy and prudence as well as power. Besides being broad, the head was high, and, in the aggregate, very large. These conditions of temperament and general development explain why he, from his earliest manhood, assumed so bold a stand in favor of freedom, and struggled against opposition, and for a time almost alone, did intellectual battle for the liberty of his country; and also explain how he retained his faculties undimmed to his dying day, at an age exceeding ninety years. A quicker and less dense organization might have given him even more brilliancy at the zenith of his manhood, but would have failed him at sixty. He was strong and steady in his intellectual efforts, and highly vehement, earnest, and overpowering when fully roused by some great occasion. His forehead was very large, especially in the knowing and observing faculties—those which give practical talent, historical memory, criticism, and business capabilities; hence he had remarkable talents as a lawyer, statesman, historian, and diplomatist. In his head is seen great intellectual consistency, system, precision, ability to estimate past history, and the present and future wants of community. These talents were exemplified in his early writings in favor of dissolving the connection of church and state, resisting British aggression, remodeling the laws of Massachusetts, anticipating the liberty of the colonies, his powerful support of the Declaration of Independence, and the war of the Revolution, and his success as a diplomatist in obtaining loans abroad to carry on the war, and finally the acknowledgment of American liberty by Britain and other foreign powers. His large Combative-ness, Destructive-ness, Hope, Firmness, and Self-Esteem gave him that courage, earnestness, self-reliance, aversion to foreign control, love of independence, and full belief in its achievement in the dark days of the Revolution, when few persons were able to believe in its possibility. This same power, joined with large Language, imparted that copiousness of speech and masterly oratory which encouraged the weak, and led the strong, in “the day that tried men’s souls.” The feeling which resisted foreign aggression, made him almost austere in maintaining his own opinions. He would rarely doubt the correctness of his views or consent to modify them; and seldom is it necessary to change the results of such an intellect. His Causality and Comparison were large, imparting discrimination, analysis, and illustration, joined with clearness and far-seeing comprehensiveness of

judgment, and a solid, logical mind. His social organs were large, which was evinced by his warmth of attachment to family, and love of country, and the numerous friendships he formed wherever he moved, and his power to attach men to the cause which he espoused. His Acquisitiveness was large, hence he was saving, economical, and a good financier. He had the scholar's intellect, as well as that of the statesman, author, and business man. His moral organs were all large, especially Conscientiousness and Hope. His integrity was unquestioned, and his moral purity without a blemish.

BIOGRAPHICAL SKETCH OF JOHN ADAMS.

JOHN ADAMS, the second President of the United States, was a thorough Puritan, being descended from Henry Adams, who fled from Devonshire, on account of religious persecution, and settled in Massachusetts, in 1630, and John Alden, one of the pilgrim fathers of Plymouth, who came over in 1620. He was born in the town of Braintree (in the portion of it now known as Quincy), on the 30th of Oct., 1735, and, just twenty years afterward, graduated at Harvard College. He then went to Worcester and entered upon the study of the law, and was admitted to the bar in 1758. He continued the practice of the law in his native town until 1766, when he removed to Boston, and at once assumed a prominent rank among the members of the bar of that city.

In 1764, Mr. Adams married Miss Abigail Smith, daughter of Rev. William Smith, of Weymouth, and grand-daughter of Colonel Quincy. He had at this time imbibed the principles of Unitarianism, as laid down in the sermons of Dr. Bancroft, of Worcester, and retained them until his death. In 1765, he published an essay on canon and feudal law, charging that a conspiracy existed between Church and State to oppress the people. In 1770, he was elected to the legislature, where he opposed Governor Hutchinson, and also contributed articles against him to the newspapers. In 1774, he was elected a member of the Massachusetts Council, but was refused by Governor Gage. The next year he was elected to the Continental Congress, and became at once the earnest and efficient advocate of liberty. In the next Congress, he seconded the nomination of General Washington as commander-in-chief of the American army, and the next year warmly supported the memorable Declaration of Independence, reported by a committee consisting of himself, Thomas Jefferson, Benjamin Franklin, Roger Sherman, and Robert R. Livingston. In the same year, Mr. Adams, Dr. Franklin, and Edward Rutledge, were appointed to treat with Lord Howe for the pacification of the Colonies. In 1777, Mr. Adams was appointed a commissioner to the court of France; but upon his arrival there, finding that a treaty of amity and commerce, and another of alliance, had been signed, he returned home in the summer of 1779. Soon after his arrival, he was chosen a member of the Massachusetts State Convention, and reported a constitution which was, in most of its points, adopted. In the mean time, Congress had appointed Mr. Adams minister plenipotentiary for negotiating peace with Great Britain, in obedience to which he sailed for Europe, arriving in Paris in February, 1780. The next August he visited Amsterdam, and in 1782 succeeded in procuring a loan of 8,000,000 of guilders, and also in negotiating a

favorable treaty with Holland, acknowledging the sovereignty and independence of the United States. The year previous he had been associated, by Congress, with Franklin, Jay, Laurens, and Jefferson, in a commission for concluding treaties of peace with the various European powers; and in 1783, with Franklin and Jay, for negotiating a treaty of mutual reciprocity with Great Britain. On the 3d of September, 1783, a final treaty of peace and amity with Great Britain was signed by John Adams, Benjamin Franklin, and John Jay.

In 1785, Mr. Adams was appointed by Congress minister at the court of St. James, where, owing to the coldness of the British ministry, he was unsuccessful in negotiating a commercial treaty, but still rendered important services to his country. He also assisted in other important diplomatic labors, and wrote his celebrated "Defence of the American Constitution." In 1788, he returned to his native country, after an absence of nearly nine years, assiduously and ardently devoted to the service of his country. He was, unquestionably, one of the sincerest patriots and greatest diplomatists who ever lived; and Congress, in granting him, at his own request, permission to return from Europe, adopted the following resolution: "Resolved, That Congress entertain a high sense of the services which Mr. Adams has rendered to the United States, in the execution of the various important trusts which they have, from time to time, committed to him; and that the thanks of Congress be presented to him for the patriotism, perseverance, integrity, and diligence with which he has ably and faithfully served his country."

Upon his return home, Mr. Adams was, in 1789, elected Vice-President of the United States, on the same ticket with Washington, and re-elected in 1793. He presided, during this time, in the Senate, with great dignity and forbearance, and acquired the profound respect of both friends and opponents. Upon the retirement of Washington, Mr. Adams was elected President, and Mr. Jefferson at the same time elected Vice-President. It is not possible for us to go into a discussion of the exciting scenes and questions of this period, and to draw from them the reasons for the defeat of Mr. Adams for a second term, and the election of Mr. Jefferson. In 1801, Mr. Adams, who was prepared for defeat, retired to his estate in Quincy, and passed the remainder of his life in retirement, and in literary and scientific pursuits. The friendship between him and Mr. Jefferson continued unbroken, and was kept warm by frequent correspondence. When the war with Great Britain broke out, in 1812, Mr. Adams declared his approbation of that measure. In 1816, he was placed at the head of the republican list of presidential electors for Massachusetts, and in 1820, was elected to a convention to revise the constitution of his native state. In 1820, he lost his beloved wife, and his only daughter had died in 1813, both being women of great character and distinguished attainments, and having died universally lamented.

In the year 1825, Mr. Adams saw his son elevated to the same high office he himself had filled; and on the 4th day of July, 1826, it being the fiftieth anniversary of the Declaration of Independence, which he had been so greatly instrumental in maintaining, the good and faithful patriot peacefully expired. He was asked, only a little while before his death, to suggest a toast for the approaching anniversary celebration. "I will give you," said he, "Independence forever." Mr. Jefferson, it is well known, died on the same day; and just five

years later, President Monroe also signalized by his death the anniversary of his country's independence.

The life of a sincere and simply great man, like that of John Adams, corresponds in morals to the statues of the antique in the world of art—it possesses a grandeur and a sublimity rising far above the highest flights of the imagination, and inspiring a sentiment more profound and more sacred than enthusiasm.

ARTICLE VIII.

SMALL HEADS. BY P. L. BUELL.

It is somewhat amusing to notice the remarks of popular writers who seem to imagine that they can prove Phrenology to be a “delusion of science” by referring to individuals having strong minds, who, as they affirm, have *QUITE*, or *VERY*, *SMALL* heads.

Mr. F. W. Thomas, in describing the personal appearance and character of John Randolph, of Roanoke, says, “I observed that his head was quite small; a characteristic which is said to have marked many men of talent, Byron and Chief Justice Marshall for instance. Judge Burnet, of Cincinnati, who has been alike distinguished at the bar, on the bench, and in the United States Senate, has also a very small head.”

The term “quite small,” is somewhat vague, when applied to the size of any object. By very large and very small, two extremes are always indicated. The heads of adults vary from sixteen to twenty-four inches in horizontal circumference. It is a principle in Phrenology that the size of the head, other conditions being equal, is a measure of power relative to strength of mind; and those who advocate the science have vainly challenged its opponents to produce a single instance where great mental abilities have been found to accompany a *VERY SMALL HEAD*.

According to the statement of Mr. Thomas, Judge Burnet has a head measuring only *SIXTEEN INCHES* in horizontal circumference. No surer method could be taken to overturn one of the fundamental principles of Phrenology, than to prove by actual measurement that such is a fact. We have no idea, however, but what his head measures at least twenty-two inches in circumference. The same is undoubtedly true in relation to the heads of Byron and Chief Justice Marshall.

The conditions which modify the effects of size are familiar to every phrenologist, and satisfactory to the candid, unprejudiced mind.

We shall now show that the description which Mr. Thomas gives of Mr. Randolph's temperament and the configuration of his head agree with his real character. “Mr. Randolph's complexion,” he says, “was pre-

cisely that of a mummy, withered, saffron, dry, and bloodless. His forehead was low, with no bumpology about it; but his eye, though sunken, was most brilliant and startling in its glance. His hair was remarkably fine—fine as an infant's, and thin."

His "bloodless complexion, brilliant eye, and fine, thin hair" indicate that he possessed the nervous temperament, which accounts for his natural excitability and brilliancy of mind on particular occasions. His eye being "sunken," does not prove that the organ of Language was small, but that the perceptive faculties, as a class, were large. His forehead being "low, with no bumpology about it," would indicate well-balanced intellectual organs, but a deficiency of the organs of Benevolence and Imitation, which when very large give it a high appearance. Pope Alexander VI. had a low forehead, produced, not from a deficiency of the intellectual faculties, but of Benevolence; and he is said to have been eloquent, and at the same time cruel and tyrannical in the extreme.

That Randolph did not imitate the actions and manners of others, but was notorious for his eccentricities, may be proved by a reference to the history of his life. Mr. Thomas says of him, "If he had lived in ancient times, Plutarch, with all his powers in tracing the analogies of character, would have looked in vain for his parallel. And a modern biographer, with all ancient and all modern times before him, will find the effort fruitless that seeks his fellow."

That he was not highly endowed with benevolence, is plainly indicated by the following, from the same source: "Though his patriotism could point out the disinterested course to others, his love of money would not let him keep the track himself—at least in his latter years, when mammon, the old man's God, beset him, and he turned an idolater to that for which he had so often expressed his detestation, that his countrymen believed him. His personal resentment led him far away from every consideration save that of how he could best wound his adversary."

We have read anecdotes of him which show that he took delight in treating individuals with disdain and contempt, when a previous acquaintance had led them to suppose that they would be treated with kindness and cordiality. "This peculiarity of his," says Mr. Thomas, "exhibits his cynical rudeness, and disregard for the feelings of others—in fact, a wish to wound their feelings, and does not show the goodness of his head or heart, but it shows his character." And it may be added, that it shows a concomitance between his "low forehead" (deficient Benevolence) and his character.

But his head was "quite small," according to the statement of Mr. Thomas. If "by quite small" he means that it was much less in size than the head of Daniel Webster or Dr. Franklin, phrenologists would admire his judgment. No one ever accused Randolph of being a philosopher, or a philanthropist; and if he had been either, there would not have been an

agreement between his phrenological developments and his character. Place the bust of John Randolph, of Roanoke, by the side of that of Dr. Franklin, and a novice in Phrenology would at once decide which represented the eccentric orator, and which the greatest philosopher that America has ever produced.

If the head of Byron was not above the medium size, sustained and fired to intense action by an ardent and strong temperament, then all his busts, portraits, and the most reliable descriptions of the man are false to the original, and therefore worthy to be set aside by floating rumor and the indefinite declarations of literary men, who have no just basis for their conclusions, but speak from caprice or prejudice.

Respecting the head of Chief Justice Marshall, if Mr. Thomas, or any other doubter, will look at his marble bust in the Supreme Court room in the Capitol at Washington, he will find instead of a SMALL HEAD, one of full size at least, in the aggregate, and a very large development forward of the ears in the region of the intellectual organs—while the back head, which is the region of animal feeling and energy, is only moderately developed. This location and development of the different classes of organs in the head of Marshall, coincides most perfectly with his character and talents, and instead of furnishing an argument AGAINST, is the best of proof in SUPPORT of, Phrenology.

Some men are said to have "small heads," because their faces are not large, and the reverse. It should be remembered that a certain quadruped, distinguished for a large head, when the face is included in the measurement, to say nothing of the immensity of his ears, is by no means distinguished for a large brain, or for mental sagacity. We have seen men with a small, or only an average-sized cranium, and of course of an equal deficiency of brain, whose faces presented a front like a shield of knighthood, or a full moon; and yet the popular eye would say of them, as might with equal propriety be said of the donkey, that their heads were large.

Randolph's FACE was thin, skinny, and cadaverous—Marshall's was not large; and the major part of his brain being in the region of intellect gave him power of mind; but he was cool, nice, logical, and discriminating, showing none of the passion, power, animation, and fervor of John Adams, William Wirt, or of Luther, Cromwell, or Whitefield, all of whose heads were large in the base and back part.

Sir Walter Scott, had what the world calls a small head; indeed, so notorious was the fact in Edinburgh, that his hatter told Mr. Combe, that few men wore as small a hat as he. The hat is not a just measurement of the head unless every region is equally developed. Sir Walter's head was very high—his bust measuring from ear to ear, over Firmness, sixteen inches, which is more than two inches greater than full-sized heads. The head of Marshall was very high for its circumference, and he had a very favorable temperament, and a very dense brain. The same was true of

the brain of Byron, which was taken out and measured after death, and was reported by the surgeons to have been heavier than any one of its size on record. The fineness of texture, density, and activity of the brain—all dependent on the temperament—give tone and character to the mental manifestations, and are conditions equally as important as size; though, where all these conditions are equal, the larger the brain the more powerful the mind, if the body is large enough to sustain it. When critics and objectors have learned the first principles of Phrenology, it will be more safe or less ridiculous to record their opinions.

ARTICLE IX.

DEBATE IN CRANIUM—AN ALLEGORY. BY C. TOWNSEND.

IN a castle denominated CRANIUM, there lives a family distinguished for its versatility of talent and variety of disposition. They are rather a numerous household, consisting of some thirty-five or forty members. They are all bound together by a union of interests, and no enterprise is undertaken without very full and deliberate consultation, in which all are allowed to participate. Long and interesting discussions not unfrequently intervene between the suggestion of a project and its adoption. As in other deliberative bodies, every member may not give a formal speech, but all are expected to vote. Not long since, I listened with much interest to one of these debates, and took notes of its outlines.

Notice of the meeting had been given by a leading member, ACQUISITIVENESS; and on his motion, the same was called to order, FIRMNESS was placed in the chair, and EVENTUALITY appointed secretary. The object of the meeting was then briefly stated by ACQUISITIVENESS to be, to take into consideration the expediency of immediately embarking in the California gold enterprise; and for the purpose of arriving at the sense of the fraternity, he offered a resolution, of which the following is a copy:

“Resolved, That this family will forthwith repair to the coast of California, on the Pacific Ocean, and spend some two or three years in the accumulation of gold, which is reputed to be so profusely scattered throughout that vast region.” HOPE supported the resolution, which was then declared to be in order before the meeting.

ACQUISITIVENESS now led off in the debate. He manifested a good deal of feeling, and spoke with great fervor and animation. He said he had become heartily sick of living amidst so much sluggishness and inactivity. He had not enjoyed himself for many years past, and could not, unless he

could find a more ample field for the exercise of his energies. He had the most reliable information that gold was scattered in the richest profusion throughout the length and breadth of California; and he wanted no stronger reason to induce him to engage with all his soul in so promising an enterprise. He could see no reason whatever why a moment's hesitation should be indulged; and he hardly knew how he could be induced to submit to a negative vote. He begged and implored, in the most impassioned terms, that every member would unite with him in the opinion he had expressed. He said he had been scarcely able to sleep, even for an hour, since his attention had been directed to this animating subject. He represented the Sacramento as almost a literal stream of liquid GOLD! Oh! said he, let us not hesitate, but go at once and bathe in its gilded waters! He could listen with no patience whatever to any suggestions that should not go to favor so glorious a project. He had had considerable consultation with HOPE, who had inspired him with a profound sense of the illimitable pecuniary advantages of the enterprise before them. His remarks created no little sensation among those who listened to them.

EVENTUALITY and INDIVIDUALITY each took the stand at the request of ACQUISITIVENESS, and severally testified as to the FACTS and history of the gold enterprise thus far, and gave quite a detailed account of what had come under their observation within the last few months. They both confined themselves strictly to the facts in the case, and expressed no opinion, either one way or the other, as to the policy of the project under contemplation; they rather assumed the characters of witnesses than speakers, but were quite particular in imparting information to the convention upon every branch of the subject under discussion.

After the last two members had taken their seats, MARVELOUSNESS took the floor a few moments. He said he had had much experience in judging of doubtful questions, and he would cheerfully give his professional opinion in reference to the facts or the testimony which had just been disclosed. He had not the slightest doubt but that every syllable related by the two witnesses just retired from the stand was strictly and literally true. He said he had heard doubts whispered in various parts of the house in reference to the authenticity of the golden reports from California; but he could confidently assure every member that the most unquestionable reliance might be placed upon all the testimony that had come before them. He had made it his business, all his life, to weigh the probabilities in similar cases, and he had seldom found a proposition so thoroughly and completely fortified with such a mass of irresistible evidence. He thought that ALL was true, and even more than had been stated; he said, in short, he was prepared to believe almost any thing that should be announced concerning the gold region.

While MARVELOUSNESS had been occupying the attention of the body, I observed a member, directly in his rear, the first seat behind him, who

frequently rose up and sat down, and seemed almost in raptures under the excitement produced by what was stated. He manifested no little anxiety to say a few words himself; and when opportunity offered, he rose in his place, and spoke in the strongest possible terms of the brilliant prospects before them. He painted in the most glowing colors (IDEALITY whispered in his ear) the advantages that must result from the expedition. He represented not only the waters of the Sacramento as sparkling with the golden liquid, but all the valley and region round about it as literally gilded over with the glittering dust. HOPE (for that was his name) declared that he had long felt inspired with the certain prospect of success which was now spread out before them. Said he, "Shall we linger in doubt, and remain behind to accumulate, by slow and toilsome processes, what others are gathering in a few days, and with but little apparent effort? Shall we sit down here at home in gloom and despondency, or shall we rush to the gold regions of the West? Shall we linger behind in poverty, or shall we become suddenly rich?"

ACQUISITIVENESS.—"Let the golden stream be quick and violent!"

"Yes," said HOPE, "'let the golden stream be quick and violent;' we may receive its countless treasures if we will but fly to the romantic shores of the great Pacific. There is the Golden Fleece in reality, which has so long been supposed to exist only in fable! The imaginary and fancied garden of Hesperides has real existence there, with all its azure fruits and flowers! If we will but be agreed in this business, we are so perfectly certain of success that I will venture the prediction, that, after a few months at most, all our earthly troubles, induced by want and poverty, will forever be at an end! (Great sensation.) Soon all our sorrows shall be turned into joy, and our cup of happiness, which is now nearly empty, shall be literally filled and running over. He would appeal to every consideration that might influence them—to their love of the present, to their regard for the future, to the ties that bound them to friends, to their undying attachments to their children, and to the value they placed upon their homes—and in short, to every thing they held most sacred and dear, to spread every sail to this enterprise. If they embraced the present opportunity, he declared that all would be well—that the future would be lighted up with perpetual joy—that it would be gilded with every thing that mortals could ask or desire—and that the whole family would be suddenly elevated to a state of splendor and princely magnificence more worthy of themselves and their ancestors. (SELF-ESTEEM and APPROBATIVENESS exhibited some considerable excitement.) The remarks of HOPE created a profound sensation in almost every part of the house. After a few moments' silence—

CAUTIOUSNESS, an elderly gentleman, rose, and trembling while he leaned upon his staff, said that he would beg permission to say a few words. Liberty being granted of course, he proceeded to say, that he had been

much alarmed at the boldness of the proposition, as well as the recklessness with which it had been urged. All who had preceded him had been pleased to speak of the advantages, but had forgotten to mention the numerous disadvantages that might result from what HE regarded as so wild and hazardous an undertaking. He said it did not seem to have occurred to the members that there were great and obstinate difficulties, as well as alarming dangers, in the way. In thinking them over, as he had been led to do, he was absolutely startled at the prospect of the passage of the resolution. He would call attention to the difficulties of procuring a convenient and suitable outfit, the dangers of the way—whether they went by sea or land—the terrible storms on the ocean, and the wild beasts and merciless savages of the wilderness—far away from their friends, their children, and their homes (the members in the rear were deeply affected by the remark)—very likely, when they embarked, their farewell to their friends, and their adieu to their native land, would be FINAL; in all probability they would fall victims to the diseases so prevalent on the coast of the Pacific—or, if they lived to return to their families and their homes, it might be with ruined health, broken constitutions, and emaciated, worn-out bodies, just tottering upon the brink of the grave. And further, he most sincerely doubted the accuracy of the representations that had been made in reference to the capacity of the gold region; he feared it would be like finding the pot of money at the end of the rainbow—when the traveler arrived there, it would still be in advance; it would vanish like the visions of the night! Said he, “We READ of Elysian fields, of cloudless skies, of sunny climes, of rich harvest fields that need naught but the sickle, and of rivers of liquid gold! but who FINDS them? Paradise is always ahead of the emigrant.

“I do most fervently importune this body to be CAREFUL, duly deliberate, and fully consider, before they enlist in an enterprise of so much hazard—that MAY prove so disastrous. I do not say that I would NOT take hold of this matter, but I ardently desire that the DANGERS of the way should be more thoughtfully canvassed. They are by no means to be overlooked, therefore I throw out these reflections for your consideration. Weigh them with great care before coming to a final decision.”

ADHESIVENESS now addressed the chair a few moments, and expressed his unwillingness to go afar, and leave so many dear FRIENDS behind. He had no objection to engage in this or any other enterprise, if he could take those along who had always been so kind in their attentions to him. But to part with those he had loved so long and so well, especially if any of the fearful forebodings of the last speaker should prove realities, was a sacrifice he felt entirely unwilling to make. All the wealth of the mines he considered base and valueless compared with the society he loved. He had been amazed at the selfishness of those who had preceded him in this debate. He would be unwilling to submit to a permanent separation from

one single FRIEND, if all the treasures of California could be poured into his lap. Gold is trash unless it can purchase friends—and “Can gold gain friendship?”

All that's worth a wish, a thought,
Fair virtue gives unbribed, unbought.”

He felt grieved at the manner in which this discussion had been conducted—as though MONEY were the great end and aim of human life. Such a sentiment is narrow, selfish, miserly. He regretted that so much heartlessness had been exhibited on this floor. He said, and insisted, that he would prefer one good, warm-hearted, true friend to all the wealth of Cræsus—all the jewels that ever glittered in the diadem of royalty. For his part, he had become wearied with so much eagerness to grasp a handful of “filthy lucre!” Said he, “Gold will glitter awhile, and then will cease to dazzle; it will grow dim at death! but at that hour FRIENDSHIP will be transplanted, and will grow up into immortal bloom, when all the lamps of heaven shall have been blown out by the breath of God, and the stars of the firmament shall have ceased to burn! This is FRIENDSHIP! It will bloom on in eternity, through its ceaseless cycles, long after GOLD shall have been forgotten!”

PHILOPROGENTIVENESS said that the last speaker had spoken his mind to some extent, although indiscriminate friendship would hardly prevent HIS yielding his assent to the resolution. He could not part with his CHILDREN so long, for he had frequently found it exceedingly painful to be gone from them but for a day or two, and the thought of leaving them for years overwhelmed his mind with sadness. His children were the dearest of all objects to his heart; they constituted his richest earthly treasure, and were the objects of his highest concern. Their welfare was what he most ardently desired, and all his movements would be directed to its security. He confessed that what CAUTIOUSNESS said while on the floor had made a deep impression on his mind. The bare thought, that on leaving his children the farewell might be FINAL, was a matter which he could not for a moment contemplate without the deepest emotions. Did he KNOW that by going to California he should promote the best interests of his CHILDREN, he certainly would consent to the passage of the resolution, however painful and severe a TEMPORARY separation from those DARLING objects might be. But from all he could learn, as the matter seemed involved in entire uncertainty, he was at present inclined to vote against the proposition. As for gold, he cared nothing whatever for it, except as a MEANS to promote the happiness and welfare of his children. He would prefer to live and die by their side, though clothed in rags and poverty, to going so many hundreds of miles away from them, since he had some doubts at least whether he should ever return. He hoped the resolution might be withdrawn.

During the remarks of the last two speakers, INHABITIVENESS manifested

a good deal of interest and feeling. He said that they had spoken his mind as well he could have done it himself, so far as it regarded his reluctance to leave his home and dwell, for any considerable length of time, "far, far away from his abiding place." He said that every object about him had become endeared to him, and he loved them as well as the last gentleman did his children, or as another did his FRIENDS. He spoke with deep emotion, and declared himself unwilling to quit a place, with the possibility that he might never return again, hallowed as it was, by so many, and such tender and endearing associations. "I can never consent," said he, "to leave these familiar walls, this old and venerable roof, this lovely and beautiful garden, these romantic walks, these rocks and hills, these brooks and valleys, these shady groves and murmuring waterfalls every spire of grass, every fluttering leaf, and every inanimate object has become too sacred in my recollections to be easily forgotten. I feel bound to all these things by ties and associations that I can never consent to have thus rudely severed!" He had sometimes found it necessary to leave home but for a week or two, and his soul had been pressed with such an indescribable load of sadness and melancholy, that he had frequently resolved never to leave again. He had been able to realize the beauty and tenderness of feeling expressed by the poet—

"How often I think on the scenes of my childhood,
The meadows and fields where the wild flowers grew,
The orchard, the pond, the glade, and the wild wood,
And the social delights that my infancy knew.
The dew-spangled lawn, the green grassy meadow,
The copse where the birds warbled sweetly their lay;
Where oft in the wide-spreading tree's ample shadow,
We felt the sea-breeze in the heat of the day."

With tears streaming down his cheeks, he entreated, in the most impassioned and imploring terms, that ACQUISITIVENESS would withdraw the resolution.

AMATIVENESS rose and addressed the chair; but I could not distinctly hear what he said, owing to his location in the extreme back part of the house. But I gathered from his remarks that he was decidedly opposed to the passage of the resolution. His remarks were characterized by a spirit which had not been shown by any member: he spoke tenderly of the communion of soul with soul, and became poetical in his descriptions of love. He could not be separated from his wife, and could consent to the passage of the resolution only on one condition, which was, to form a colony with other families, so that connubial relations might not be severed. For the sake of his WIFE he could dig for gold, or make almost any sacrifice, but to bid her adieu he could not. As none seemed fully to understand his feelings he resumed his seat.

While the discussion had been progressing, there was one member sitting in the front region of the house, who seemed to feel very jovial and

merry. While others were grave and serious, and some even shedding tears, he was continually annoying them with his fun ; and he would contrive to slip in a word or two during the remarks of the speakers, that tended greatly to disturb the quiet of their deliberations. He did not seem to desire to injure the feelings of any member, until after AMATIVENESS was seated : he then conversed a moment in a low tone of voice with COMBATIVENESS and DESTRUCTIVENESS, and rose, claiming the privilege of saying a few words. He went on in a strong vein of wit and humor, and not only ridiculed the proposition itself and its authors, but he indulged in his irony against those who had OPPOSED the measure. He was on both sides of the question, and all around it, so that he could indulge in his love of fun and ridicule. He satirized and ridiculed ACQUISITIVENESS, HOPE, MARVELOUSNESS, and others who had favored the project ; and he even turned upon CAUTIOUSNESS, ADHESIVENESS, and those who had opposed the measure. He seemed to have been present on purpose to make sport and glee out of every thing that was said. He did not seem to care which side he was on, or which party prevailed. The fun was what he seemed to be after. After his consultation with DESTRUCTIVENESS, he seemed to be almost cruel in his sarcasms ; twitted ACQUISITIVENESS of having a soul like a Shylock, that could be bought with the scrapings of a guinea ; hinted that HOPE was highly inflated with gas from the gold mines, and that he resembled the Toad that undertook to expand to the dimensions of the Ox ; laughed at the timidity of CAUTIOUSNESS, and intimated that that gentleman had often been frightened into fits at the sight of his own shadow by moonlight ; thought that MARVELOUSNESS was little short of a finished blockhead, and wondered if he did not believe every thing contained in Gulliver's Travels and Sindbad the Sailor—he thought he was a subject that might grow fat on faith alone ; suggested to PHILOPROGENITIVENESS, that he might do like the squaws beyond the Mississippi—build a huge cradle, fit it to his back, crowd his little ones into it, and tote them around through every variety of latitude and longitude ; would propose that AMATIVENESS be tied to his wife's apron-strings for life ; thought ADHESIVENESS might be consoled by taking along a scoop-shovel full of daguerreotype likenesses of his dear friends, together with pretty liberal gleanings from among their raven locks ; and suggested that INHABITIVENESS might engage with sufficient fortitude in the struggle, if he might only be permitted to take along, as relics of the homestead, a few shingles from the old family henroost. (Here MIRTHFULNESS was called to order, and took his seat.)

COMBATIVENESS and DESTRUCTIVENESS both sprang for the floor, and it was almost impossible to tell which was entitled to it. However, they had previously consulted together upon the subject-matter of the discussion, and found there was almost perfect unanimity of feeling in reference to the proposed enterprise ; and DESTRUCTIVENESS therefore gave way, and per-

mitted the other member to proceed. He said numerous obstacles had been suggested as lying in the way of success in this enterprise, but he could assure gentlemen, that he was ready to meet any thing that had been mentioned. He considered himself and DESTRUCTIVENESS, the member directly in front of him, a whole team to overcome and vanquish difficulties. He was ready to embark in the enterprise, and he could faithfully assure all concerned, that, let what would arise in the path to intercept their progress, he and his neighbor D. would be found in the thickest of the fight. They were accustomed to conflict, and had never yet surrendered. He spoke in a sputtering, as well as a very determined and impulsive kind of tone, and declared that nothing could be proposed in which he would be more delighted to engage. As for danger by the way, it was a word the meaning of which he was unable to comprehend. The word DANGER had been frequently used in this discussion, and he had wished that it might be defined; and he would now call upon any one who knew its definition, to announce it. CAUTIOUSNESS said, that it was any thing that would be likely to inflict injury. COMBATIVENESS asked whether it was a thing that had life; and if so, whether it was a quadruped or a biped—of the snake species, or of the feathered tribe? For his part, he had strong curiosity to know something about it. (MIRTHFULNESS laughed outright.) COMBATIVENESS seemed offended, and there the colloquy ended. DESTRUCTIVENESS clapped his hands in rapture at the remarks of the last gentleman, and declared that HIS sentiments had been so fully and fairly expressed, that it was unnecessary that he should add a single word to what had been uttered.

Here the discussion came to a stand, and no one seemed anxious to occupy the floor. The chairman called on CONSCIENTIOUSNESS, sitting by his side, for his views upon the question. CONSCIENTIOUSNESS said it was a matter of indifference to him. He had not been able to detect any thing that would do violence to his feelings, let the decision be given whichever way it might. He discovered no very strong or decided MORAL qualities in the matter, either one way or the other. He could not take his seat, however, without rebuking the spirit which had been manifested by some members in this discussion. They had done wrong, and had caused him no inconsiderable degree of pain and regret. His feelings had been injured, and at times he found it difficult to keep silence. He wished to enter his protest against all such vicious manifestations of temper and unkindness.

The chairman rose in his place, and was about to put the question, but said he would merely remark that he would remind the members that when they had once decided this question, that must be the end of it. There would be no reversal of the decision, as that part of it was a matter left wholly to himself. He said that after the journal of this day's proceedings had been fairly made up, and signed by himself, it must never

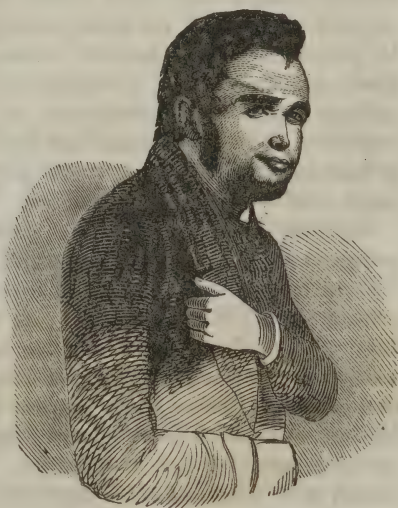
be altered, erased, interlined, reversed, or otherwise modified to the end of life. The decision of the question must forever remain untouched. He then asked them if they were ready for the question, whereupon CAUTIOUSNESS rose and said, that after the statements of the chairman, it must be apparent to every one that further time for deliberation should be granted. He would therefore move a postponement of this question for one week, at which time it should be the order of the day, and to be decided without further debate. INHABITIVENESS supported the motion, and it prevailed—the consideration of the question was therefore postponed.

ARTICLE X.

FACTS RELATIVE TO HARRIS BELL, EXECUTED AT HONESDALE, PENNSYLVANIA, IN 1848, FURNISHED BY M. C. TRACY. WITH A LIKENESS.



NO. 4. HARRIS BELL.



NO. 5. SIDE VIEW.

UPON the 1st day of August, 1847, Mrs. Williams, of the township of Scott, Wayne Co., Pennsylvania, was murdered while on her way to Sabbath school from her own dwelling. The deceased, a lady of about thirty years, was the wife of the Rev. Gershom Williams, and much esteemed for her private virtues.

The perpetrator of the outrage was the same day arrested, and the next day placed in the jail at Honesdale, the county seat of Wayne, to await

his trial. Of course, the feeling was very strong and almost universal against the prisoner.

Most regarded him as a thorough villain, who feigned mental imbecility to escape punishment; a few thought him but a remove from the idiot, and no way responsible for his actions.

This seemed certain, he was without money, with scarcely a rag to cover him, had spent most of his life in prison, in the midst of strangers, and entirely without friends, for the noise made by the reports of the murder failed to awaken any. The law assigns the prisoner counsel, but without money to bring witnesses. That is a very limited benevolence.

Before the trial, F. M. Crane and Wm. H. Dimmick, lawyers of the village, had volunteered to undertake his defence, and by letters had partially traced his course for nine years, that is, the part of it spent in prison. His stories were so contradictory as rather to perplex than aid his counsel.

The trial, before the Hon. William Jessup, commenced upon the 7th of December, 1847. The prosecution was conducted by John W. Myers, acting for the State's Attorney; Charles S. Miner, employed by the friends of the deceased; and Earl Wheeler, employed by the commissioners of the county. The defence was conducted by Dimmick and Crane, before-named, assisted by Col. Lusk, of Montrose, who also volunteered. But little stress was made in denying the act, the defence mainly relying upon the mental condition of Bell, though, perhaps, at the time, a dozen men could not be found in the county who did not think him shamming.

A number of witnesses were examined, whose testimony established the facts that the murder was committed in an attempt at rape; that Bell had never been seen in that part of the country until the day previous; that he had then called at the house of Mrs. W., and received from her hands something to eat, and an old coat; that the murder was committed soon after nine o'clock on Sunday morning.

Timothy Wainwright, one of the three who arrested Bell, testified as follows: "More than half a mile from the school-house we came to Bell. I got off the horse and went up to him. He looked at me, and asked me what I wanted. I asked him which way he was traveling—said he was going to Philadelphia; said he came from New York. He had a club across his lap—about the size of a sled-stick. I said, Suppose you get up and walk along with me. He didn't get right up—I told him if he didn't come I should hurry him—he got up, and I took hold of his collar and told him to put down his stick. He didn't. I made motion to jerk it, and he dropped it. We began to examine him—he carried his left hand covered up in his clothes. In his bosom we found a spike gimlet about nine inches long; in his pocket a piece of crape and a glove. Said he killed her because he wanted a home."

Squire W. Jayne testified: "They asked him if he committed the murder, he said, Yes, he did—asked his object—first said he had no home, and did it so he could go to state's prison—didn't mean to kill her—he afterward said he thought she had money with her. When we led him to the corpse he appeared

very brazen at first—then his chin began to quiver—he cried for about five minutes, said he was sorry he committed the crime, said he wanted to commit a rape.”

Samuel R. Wood examined for defence: “I was warden of the Eastern Penitentiary of Pennsylvania for eleven years. Received the prisoner while warden—I have a copy of the entry made at the time: ‘Convicted, May 16, 1838, in Chester County, of assault and battery with intent to ravish, and sentenced for five years.’ He came under the name of John Franklin, and is described as follows: ‘Aged fifteen, born at Pittsburg, Pennsylvania—no trade—never bound—dark complexion, dark hazel eyes, brown hair, five feet four inches high—large scar on left side of his face, and one on the middle finger of his right hand—four years old when his father died; mother died when fourteen—cannot read or write—drinks beer and cider—stutters, and seems simple.’ I left the Penitentiary in June, 1841—I visited him on my routine of visits to the other prisoners, which was frequent. We found him a useless prisoner, of very small capacity—not able to learn the shoemaking trade. I finally placed him in a block with prisoners that we do not consider capable of learning, at wool and oakum picking, and there I left him—never saw any difference in him from the first day I saw him till I left—nor did I ever change my mind—I went to see him yesterday morning. His appearance and mind are precisely the same. I considered him simple on his first reception. I never considered the man insane, as I understand it. I think his mental organization defective. He has great shrewdness in certain things. Think he has very little moral sensibilities—I never discovered any what I would call moral sensibilities. I should say the defect was natural, but more apparent for want of education.”

William F. Blundin: “I am an overseer in the Eastern Penitentiary of Pennsylvania—have been for fourteen years and three months—I saw this man by the name of John Franklin part of the time under my charge—under my charge two and a half years. Before he came to me he was under the charge of Mr. Noble, a shoemaker. He was sent to me because he could not learn the trade. With me he was employed at oakum and wool picking. I formed an opinion that he was idiotic. The most trouble he made was to have his cell cleaned frequently. Can’t say he was insane, but think him a man of very weak mind. Can’t recollect any instance of penitence or remorse.”

William F. Wood, sheriff of Wayne County: “Have had Bell in my charge since August 1st—eats as much as two ordinary men—never leaves any thing—once carried in a square tin pan full, he ate it all up. Don’t think him a man of good sense—has no regard—often found him laughing.”

On the part of the prosecution, some nineteen witnesses were examined who had visited him, some once, some twice, and one or two three times since the murder, who agreed in thinking him a man of weak intellect, but capable of judging right from wrong. Among these were the Rev. H. A. Rowland, R. L. Seely, Esq., President of the Bank, Hon. O. Hamlin, one of the associate judges who tried him.

At the trial, the most unconcerned, and by far the most jovial person, was Bell. He was found guilty, sentenced, and executed. Little or rather no alteration in his manner appearing up to the day of his death.

Bell was a victim of a vice which he contracted when young. It is probable that originally he had a coarse and imperfect organization; but it was rendered much worse by his bad habits, until he literally became diseased.

His head measured over twenty-four inches in circumference—twenty-two being the ordinary size; but his skull was nearly half an inch thick—more than double the thickness of the common human skull; so that his brain was not so much over the common size as would be supposed, and was of a poor quality, for his physiology was very imperfect, as seen from the cuts. He was totally ignorant of books; had no education except that of a wandering beggar; and was addicted to the lowest kind of licentious habits and associations. But little good could be expected from such an organization and qualifications, especially when connected with excessive self-pollution and licentious practices, in which he indulged from his youth, so that he was completely sapped of all the elements of a man, scholar, and Christian, even if he had them to begin life with. He had gleamings of wit, smothered by ignorance and bound by degradation; but his mind, as a whole, was weak and imbecile, and was so regarded by those who knew him best. He was five years in the State Prison for an attempt to commit rape; and finally was executed for the murder of Mrs. Williams, when on her way to Sunday school. The day before she gave him a coat, pair of shoes, and food, which kindness on her part awakened his licentious feelings, over which he had no control. Consequently he laid in ambush for her, accomplished his design, and murdered her to cover his crime. His phrenological developments indicate one of the worst and most unfortunate organizations.

Perpetual imprisonment would doubtless have been more in harmony with justice and benevolence than hanging; because he was physically and mentally disqualified for a just sense of moral and social duty. Law, which demands equal severity of punishment without regard to the soundness of the mind of the culprit, is, in our view, wrong in its principles and application. Mental imbecility, or organic deficiency or excess, surely lessens responsibility; yet our laws make no distinction between the man having "ten talents" and him who has only one. Perverted organs render a man insane in their manifestation, although his intellect may remain unclouded. There is an insanity of the feelings and passions as well as of intellect; and those who make or administer laws, as well as jurymen, should understand these principles, and apply them to discriminate respecting those who are capable of incurring the highest penalty of law, and those at whose hands justice only requires restraint.—ED.

FACTS are the arguments of God—the outworkings of his power.

ARTICLE XI.

RELATION OF MARRIAGE TO GREATNESS. BY L. A. HINE.

SOME months since, I communicated a brief article on this subject to a leading paper of Washington city, illustrating the law that demands the maturity of parents at marriage, as a condition indispensable to the mental vigor of their offspring. It was attempted to impress the young with the importance of obeying this law, by citing nearly one hundred examples from the history of Greatness, taking all the cases in which the facts were given, whether making for or against the doctrine it was attempted to enforce. Of all the cases in which the facts could be found, but three or four favor early marriage, and in some of these, as in the case of Bonaparte, their parents were of extraordinary vigor. The mother of Napoleon followed the army in its march up to within a few days of his birth, and when her time arrived, she walked home from church, and was her own accoucheur.

I claim no originality in advancing this doctrine, for it has been often advocated in the pages of this Journal, as well as in books which its proprietors have published. All I claim is a little industry in collecting facts to support and impress it upon the public mind. I will give, in this paper, many more examples, found in my investigations since writing the article to which reference has been made. The distinguished names I shall give, are taken from almost every calling in which man has immortalized his memory. I will give every case without reference to the doctrine in hand, so that it need not be said that though so many cases support it, yet it may be that as many can be found to support an opposite opinion.

We will look first into the biographies of the Italian poets.

DANTE was born in the year 1265. The main fact is given that he was born of his father's second wife, named Bella; so that his father was of mature age, and if we notice the fact that his mother had in view the greatness of her son, before his birth, we find that the higher sentiments were predominant in her mind. Thus is illustrated another important doctrine—that while the mother is eniente, her mind should be occupied with exalted thoughts and elevated feelings, to the end that a good mental organization may be imparted to the child. Every observing mother can cite, from among her own acquaintances, many examples where the children have been "marked" by certain influences that were brought to bear on the mothers' minds during the important period immediately preceding birth. The mother of Dante—admitting she was young, though the fact is not given—was free from the influence of base passions, and

the superior state of her mind, doubtless, did much to impress the character of the poet.

PETRARCH was born in 1304. He was the eldest son, but the ages of his parents are not given. But the favorable facts are given that a most elevated affection subsisted between them, and that they were governed by high sentiment, inasmuch as they were banished from Florence in consequence of their opposition to tyranny. The former of these facts illustrates the doctrine that has been advocated in this Journal, that a true love between parents is indispensable, as a general rule, to the best endowment of the offspring. This illustration is strengthened by the fact that this son obtained the invariable title of "the good Petrarch."

BOCCACCIO was an illegitimate, born of a French girl by an Italian merchant, of great repute in his own country. He was born in 1313. In this example we find further proof of the doctrine in hand—that the mental conditions of parents have much to do in giving character to their children. Conceptions in lust are most unfortunate, as is shown in nearly all the examples, and particularly in that of Boccaccio. Until forty-six years of age, he was most dissolute in his habits—the legitimate fruit of such a disgusting intimacy. At this age, he yielded to the holy influence and faithful ministrations of "the good Petrarch," who hoped to relieve the "divine art" of so great a scandal as the dissoluteness of one of the chief priests of song. Boccaccio reformed.

LORENZO DE MEDICI, another noted Italian poet of the middle of the fifteenth century, was the second son.

GIOVANNI PICO MIRANDOLA was a younger son, born in 1463.

LUIGI PULCI was the youngest of three brothers, all of whom were noted, but Luigi was far the most distinguished.

CESAR BORGIA flourished at the beginning of the sixteenth century. In his case we have another example like that of Boccaccio, proving that lust is not only a shame to parents, but the ruin of the child. Borgia was an illegitimate son by Roderigo Borgia, who succeeded Clement VIII. in the Papal throne. Cesar, his ill-gotten son, became cardinal. He disliked the sacerdotal profession, and was jealous of his eldest brother, the duke of Candia, whom his father was desirous of elevating to the highest temporal rank, both because of his success in arms, and also on account of the preference shown him by their sister Lucretia. Cesar caused the duke, his brother, to be waylaid, murdered, and thrown into the Tiber. He obtained the end he had in view by this dastardly act. He was permitted to abdicate the cardinal's hat, to marry and divorce Anne of Brittany, by whom he obtained the duchy of Valence, in France, and became known as the Valentian duke. This was in the year 1500. He was a man of high intellect, and a younger child. His father was notoriously profligate.

TASSO was born in 1544, and was the third child. The eldest son of his parents died young. This case furnishes another example of the

priceless value of the affections being strongly developed in parents, as a condition on which high qualities are imparted to children. Bernardo, the father of Tasso, exhibited the strength of his domestic and affectionate character in a letter to his sister. "My young daughter is very beautiful, and affords me great hope that she will lead a virtuous and honorable life. My infant son, Torquato the first, is before God our Creator, and prays for your salvation. My Portia is seven months gone with child; whether with son or daughter, it shall be supremely dear to me; only may God, who gives it me, grant that it may be born with his fear. Pray together with the holy nuns that the Almighty may preserve the mother, who, in this world, is my highest joy." This child, "seven months gone," was Torquato the second—the renowned Tasso. His father was a poet of much celebrity, and past forty years of age when the great Tasso was born. The pure origin of Tasso accounts for his high spirituality. How beautifully this example contrasts with that of Boccacio, and of Cesar Borgia! How forcibly does it illustrate the great truth we are advocating!

In my previous paper on this subject, I gave the names of the English poets in regard to whom the facts are given, except some that escaped my notice.

OLIVER GOLDSMITH was the youngest of five children, and born in 1728.

S. F. COLERIDGE was the youngest of a numerous family by a clergyman, and born in 1773.

SCHILLER was a younger child.

Turn we now to such of the scientific men as have fallen under my notice in this investigation, and were not referred to in my previous paper.

GALILEO was born in 1564. He was the eldest of six children; but as his father is said to have died in 1591, twenty-seven years after the birth of his son, at an advanced age, we are authorized to infer that he was in middle life when the distinguished astronomer was born.

JOHN RIPLER was born at Wittemburg, in 1571. From the fact that his father had long been an officer in the army, I infer that he was either a younger child, or was born in the maturity of his parents.

JOHN EVELYN was the younger child, born in 1620. He was one of the most noted men of his time.

DR. EDWARD DANIEL CLARKE was a distinguished mineralogist, and was the second son, born in 1769.

ROBERT FULTON was the third child, born in 1705.

SIR HUMPHREY DAVY was born in 1778, the eldest child. The ages of his parents are not given.

Among the statesmen and jurists I have noticed the following:

SULLY was the second son, born in 1560.

RICHELIEU was the youngest of three sons, and born in 1585. His brother Alphonso, who was of a melancholy temperament, and superstitious mind, abandoned the bishopric of Lucon, and retired to a convent.

Nothing is said of the other brother. We need say nothing of the great mental power of Cardinal Richelieu.

COUNT OXENSTIERN, of Sweden, was the elder of two sons, born in 1588. His father died while his son was a child—his age is not given.

OLIVAREZ, the count-duke of Spain, was born in 1587. It is not stated whether he was the oldest or youngest son, but I give the case for the sake of another powerful lesson taught in the character of an illegitimate son he had, as the fruit of an intrigue with the wife of Spinola, while a youth. He afterward owned this son as his own, and the character of this victim of lust was infamous in the extreme. He possessed considerable intellectual ability, but his moral sentiments were subverted. Not all the good influences which his illustrious father could command, were able to restrain him. Let this case be added to the others of the same kind I have already given.

THOMAS A BECKET, with whose great power all readers of English history are familiar, was an only child, born in the maturity of his parents, in 1119.

CHANCELLOR PAULET was an only son, and born in 1476.

SIR CHRISTOPHER HATTON was the third and younger son, born in 1539.

LORD KEEPER PUCKERING was the younger son, born toward the close of the sixteenth century.

LORD ELESMERE was born in 1540. I cite this case for the sake of his younger son, who succeeded to his honors.

LORD ELDON was the eighth child by a second marriage, born in 1751.

MIRABEAU was the fifth child.

GEORGE SELWYN was the second son, born in 1719.

OLIVER CROMWELL was born in 1599, and was a younger son.

SIR SAMUEL ROMILLY was the younger son of the youngest son, born in 1757.

GEORGE CANNING was born in 1771, of mature parents, as I infer from the fact that his father was disinherited for marrying a dowerless beauty, that he struggled in poverty, and died broken-hearted one year after the birth of his noble son.

SIR J. EARDLEY WILMOT was the second son, and born in 1709.

CHARLES JAMES FOX was the second son, born in 1748.

ELIZABETH was the eldest child of Henry VIII., born of his second wife, Anne Boleyn, in 1533, when her father was forty-two years old.

HENRY VIII. was the second son, born in 1491. Whatever his morality was, his intellect was of a strong cast.

WILLIAM RUFUS was the second son of William the Conqueror, born when his father was fifty-seven years old, and died in 1100. He possessed strong abilities. To Robert, the Conqueror's eldest son, was assigned Normandy, but his administration being loose and negligent, Rufus acquired the province from him. After the death of Rufus, Robert was heir to the

throne, but the superiority of his younger brother deprived him of his inheritance. Robert invaded England under the most favorable auspices, but was weak enough to compromise his claim to the throne for a pension of 300 marks. In this case we see the superiority of the younger children.

HENRY I. was the youngest son of the Conqueror.

STEPHEN was the youngest son of a daughter of the Conqueror. The eldest son of his mother was imbecile.

HENRY II. was the eldest son of Matilda, who was thirty-one years old at his birth, which took place in 1133. His father was still older.

RICHARD I. was a younger son of Henry II. by Eleanor his second wife. He was born in 1157.

JOHN was the youngest son of Henry II.

HENRY III. was born in 1207, when his father, John, was forty years old; and by his second wife.

EDWARD I. was the eldest surviving son of Henry III., who was thirty-one years old at his birth. Edward was born in 1238. Here is another example of the weakness of the first born, manifested in his early death.

EDWARD II. was the only survivor of four sons. His father had fifteen children.

EDWARD III. was the eldest son of Edward II., and was born in 1377.

THE BLACK PRINCE. I now give a case which seems to bear against our doctrine. The heroic Edward of Wales, who was called the Black Prince, was born when his father was but nineteen years old. But this case is diminished in its opposing force when we consider the extraordinary character of his mother. Allowance must be made for cases of this kind. If our doctrine hold true in nearly all cases of ordinary parentage, we are authorized to expect that children of very young parents who are remarkably endowed and peculiarly well adapted to each other, will manifest great superiority. But if our doctrine be true—and it is proved by the biographies—how much greater would be the offspring of noble parents if they were not begotten until their maturity!

Hume credits all the above kings with great abilities; and indeed it was difficult for a weak prince to sit upon the throne. I did not look further among the kings.

I will now cite some cases from the field of literature and speculative philosophy.

LEIBNITZ was the only son of his father, by his second wife, and was born in 1646.

LICHTENBERG was the eighteenth child, born in 1742, near Darmstadt. He was universally gifted—a great mathematician, a profound thinker, and distinguished in literature.

DANIEL DEFOE was born in 1661. His father was fully mature, as I infer from the fact that he was far advanced in age in 1705.

HEYNE was the eldest of a poor family, born in 1729. The age of his parents is not given.

DIDEROT was the eldest, and born in 1713. If his parents were not mature, his case is an example to our purpose on account of his slender morals.

NOVALIS was the second of four children, born in 1772.

CHARLES LAMB was born in 1775, and was the youngest child, having a brother twelve years and a sister ten years older than himself.

JOHN HENRY STILLING was the youngest of ten children.

MADAME DE STAEL was the only child of James Necker, and was born in Paris, 1766.

MADAME ROLAND, than whom no politician was ever more shrewd, was the second child, born at Paris, in 1754. She was also distinguished in literature.

WILLIAM WIRT was the youngest of six children, born in 1772.

I gave in my previous paper the names of many artists. A few more may be added here.

CLEVINGER was the third of ten children, born in 1812.

CANOVA was an only child, born in 1757. His father died when his son was three years old.

We will now glance at such divines as have fallen under my notice during this investigation.

OBERLIN was the youngest of nine children, and was born in 1740.

RICHARD WATSON was born in 1737, when his father was sixty years of age.

ST. FRANCIS was born in 1416. His parents, having lived several years without issue, prayed for a son, and St. Francis was born.

IGNATIUS LOYOLA was the youngest of eleven children, and was born in 1491.

ST. NICHOLAS was born in 1245. His parents, being past middle life, prayed for a son, and Nicholas was the answer of their prayers.

I will here close the list of examples, lest this communication become tedious. It is to be regretted that the biographers of greatness could not have been more minute in giving the facts as to those influences which have conspired to secure noble offspring, as well as those under which bad character has been manifested. In many cases, no other facts save the date of birth are given in relation to parentage.

I am convinced that attention to the laws of marriage, and to the right circumstances under which children should be brought into the world, is as important as any educational attention in disciplining the young. It is often the case that improper marriages, and the vile motives of parents in reproduction, give such perverted characters to their children, that all the effects of education are completely thwarted. May I not say that in a majority of cases, tenfold the disciplinary care is demanded in conse-

quence of the violation of the laws we have had under consideration? If these are facts, would not the champion of marriage reform, and of the regeneration of our animal passions, be as justly entitled to the lasting gratitude of the world as the hero of educational progress?

There are many considerations I might present to the young to induce them to obey these important laws. Not only their happiness as simply husband and wife demand it, but also the joy that springs from parental affection requires the strictest regard to these laws, because the mental and physical deformity of children draws from this affection the keenest pangs.

Not only their own happiness greatly depends upon this, but, what is worse than all, they do an eternal injury to their offspring by bringing them into the world under bad influences, and violation of natural laws. We have a high moral sense as to property—we secure the thief, and the swindler, but overlook an offence that is greater than murder—the offence of giving bad organizations to children, by which they are rendered sinful, imbecile, and miserable. Shall we not begin to awaken our moral sentiments on this subject, and cease cursing the world by the fruits of lust and shame? How disgusting is the mere fact of gratifying illicitly, and against natural law, a passion we have in common with the lower animals! and how terrible does the offence become when a ruined human being is the consequence!

Let us strive to regenerate ourselves—to live more like heaven-bound beings—to study the laws which are wisely prescribed for our government—and to make ourselves blessings to our day and generation!

CINCINNATI, Ohio.

“IMMUTABILITY is written upon every law of nature. God is unchangeable. And what disasters would follow if he were not! Can the everlasting mountains be removed, the sun stayed, or any of nature’s ordinances be arrested? Man, too, requires stability and perseverance. After he has sown, he must wait patiently for the products of his labor to mature. Many ends can be effected only by long-continued application, and many obstacles overcome only by the labor of a LIFETIME. “Perseverance conquers all things,” while fickleness accomplishes nothing, but undoes to-day what it did yesterday. Intellectual acquirements are not the growth of a day, or even year, but of an age; and great moral excellence does not spring up or wither in a night, but is produced by the habitual practice of virtue from youth to death. ‘Perseverance and shovels remove mountains.’”

MISCELLANY.

EARLY MARRIAGES.—The children of very young parents are generally deficient in strength of body and mind, and commonly die young. Franklin was the fifteenth child of his father and the eighth of his mother; and more still, he was the youngest child for *five successive generations* on his mother's side, from whom more than his father, he inherited his eminent talents. Pitt, Fox, and Burke were each the youngest child of their respective families. Daniel Webster is the youngest by a *second marriage*; so also was Lord Bacon; Benjamin West was the *tenth* child of his parents; and Dr. Doddridge was the *twentieth* child by one father and mother. It is a proverb that "the youngest children are the smartest." And why? evidently because the parents are mature in mind and body, and consequently transmit a higher order of mentality to their offspring. Does the intelligent farmer expect a healthy and luxuriant crop when he seeds with dwarfish green corn or unripe potatoes? And why not bring in requisition as much science and common sense to propagate the "human form divine," as "potatoes and cabbage?" Grant that early marriages would obviate much of the vice and wickedness which is now almost unavoidable, is not the remedy worse than the disease, if it be the means of bringing into existence a race of puny, ill-formed children, a majority of whom die before they arrive at maturity? But the evil does not end here. Those who live transmit their mushroom constitution to their offspring, and thus most effectually are the "iniquities of the fathers visited upon their children."—NAT. INTEL.

There is both common sense and sound philosophy in the above. Immature organizations cannot transmit to progeny a high degree of physical or mental power. Among cattle this is particularly true. Oxen and horses which are the product of parents of one or two years old are not as large and fine, neither are they so tractable and kind as those of fully matured parents. Moreover, the progeny of the horses and cattle which have been trained to work the greater part of the year are much more easily broken to the harness and yoke, and make better workers than others.

The fruits of very early marriages, and illicit progeny of similar parents, are usually very animal and wayward in their tendencies, or else they are so slender in body and mind as to be any thing but objects of parental pride and joy.

A single instance among many which have fallen under the notice of the writer may be mentioned. While lecturing in Virginia, in 1841, we noticed in the family at the hotel where we stopped a striking peculiarity. The father and mother were finely developed in mind and body, and in a family of nine children there was every shade of mental and physical calibre, from imbecility to strength and brilliancy.

The eldest, a son, was small, loose-jointed and frail—had a small head, retreating forehead, no energy or business calculation, and from his withered and antiquated looks, and his inefficient movements, was supposed by strangers to be the brother of his father, and that, too, of equal or superior age. The father and mother were respectively fifteen and fourteen years of age when he was born. The second child was larger and superior, and the size, looks, energy, and talents of subsequent children gradually improved, until those born after

the parents were thirty years of age were of a high and noble type. What a curse to parents and children was this premature marriage! The father is obliged to calculate for and mainly support the eldest son and his family, whose children are poor, pale, and puny.

YOUTHFULNESS OF PARENTS.—Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only *government*, firm and mild, but *sympathy*, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe even in the society of others.—CHRISTIAN SECRETARY.

Some parents erroneously suppose that they must cultivate uniform gravity and seriousness in their children, and thereby make them old in mind and spirit even in childhood. They might as well fetter the frisking lamb, or aim to make the leaping brook flow demurely over its tiny cascades without a sparkle or a ripple. The truth is, man is the only being to whom the Creator has imparted power to laugh and to perceive the ludicrous and the witty. This sentiment, in conjunction with that buoyancy of animal life exemplified in mankind, especially in youth, produces that sportive tendency which gives harmoniousness and playfulness of character. We would not argue for thoughtless levity, but we would earnestly commend a sparkling cheerfulness enlivened by wit and youthfulness of spirit, which would enable parents, and even grandparents, to be desirable company for youth. When men forget to be young, they lose their power to please and control and mould young minds. Napoleon, with all his depth and comprehensiveness of thought, and his power to wield armies and make the world tremble, could unbend himself so far as to allow his son to ride him as a horse around the nursery with a whip, and Henry IV., of France, as well as some of the most noted divines of England and America, have not been too wise, or too dignified, to commune and sympathize with their children in a similar manner. Some of the most respected and most successful teachers we have ever known, have joined in the sports of their pupils during recess—indeed, the most successful military commanders have been noted for their disposition to gain the love of common soldiers by mingling freely with them in their sympathies and pleasures.

Whence the general remark that the sons of ministers and deacons are more wild and wayward than those of others? Is it not partly because they are the inheritors of more than an usual amount of mentality, and partly because in direct contradiction to their spirited nature, they are curbed and restrained in all the merry pastimes peculiar to youth, and taught that religious duty requires formal seriousness and an unyouthful demeanor. Their sprightly, mirth-loving aspirations are smothered at home, to burst forth abroad in all the wildness of unrestrained indulgence. Let the religious unbend their austerity, and sympathize with their children at home, if they would shut out the temptation to seek pleasure abroad, which pastime, when injudiciously selected, becomes the high road to ruin.

We know boys who will never fish, skate, or go gunning, or sailing, or make kites, hoops, or wind-mills with other boys whenever they can join their fathers

in these pastimes—and how beautiful the sight when the mother and daughter can freely mingle in all that warms the heart, inspires the hope, or cultivates the taste of youth. Let me have the first place in the love and sympathy of my sons and daughters—enjoy all their inner confidences, and have in keeping the holy archives of their choicest susceptibilities, and the world may allure by its most delicious baits, or envy and malice howl around them in VAIN.

MODEL COLLEGE ON THE TRUE BASIS.—The New York Central College, situated at M'Grawsville, Cortland County, N. Y., was opened for students, in September last. Several features of this Institution render it a Model College.

First. It is equally accessible to male and female students, the only requisites being good character and proper preliminary attainments.

Second. It has a large farm attached to it, and each student is required to devote several hours each day to physical labor, for which he receives an adequate reward. This feature is of the highest practical value to the health of students, and to the poor an invaluable boon. The object, in the language of the circular, is,

“To form in the rising generation habits of industry—to make every kind of useful industry respectable; indeed, to give honorable character to physical as well as mental labor, health to the body as well as vigor to the intellect. It is a principle of the incorporation to encourage and elevate honest toil, by providing, that, as early as practicable, the means of labor shall be as extensive, proportionately, as the school privileges.”

Another feature which we admire, and which should be incorporated into all schools, especially those pretending to teach mental philosophy, and that is, Phrenology has been introduced into this college, and taught as a regular branch of study. We bespeak for this institution the largest popularity, especially among those who have more brains than money, and who regard sound health above soft hands, and believe that all useful knowledge and useful labor is honorable. We shall ever look with a fostering regard upon this model institution, not solely or mainly because Phrenology has been introduced—although so just a foundation in other respects naturally opens the door to a broader and purer mental philosophy—but because an opportunity is here offered for the poor, male and female, to obtain an education which is circumstantially denied them elsewhere; while the rich, who are not too proud to adopt means to retain a good constitution, can here obtain an education, and preserve what is of infinitely more importance, than classical lore—**HEALTH**. Mr. Victor Kingsley is the tutor in the phrenological department.

RISING STAR IN OHIO.—There has been a Phrenological Society formed at Greenville, Ohio, called the “**RISING STAR**.” We are always pleased to hear of the formation of such societies. It shows that our countrymen are awake to the importance of self-culture. Besides, we like the name of this new society exceedingly—it is luminous and pure. May it rapidly rise to a noble zenith, and become a fixed star in a blazing galaxy, shedding its rays on the night of darkness and ignorance which pervades man's mental atmosphere, until it shall be lost in universal day.

CRIMES AND EDUCATION.—According to returns to Parliament, the commitments for crimes in an average of nine years in proportion to population, are as follows: In Manchester (the most infidel city in the nation), one in 140; in London, one in 800; in all Ireland, one in 1600; and in Scotland (celebrated for learning and religion), one in 20,000!

Thus it will be seen that in Manchester, the crimes and commitments are six times more numerous than in the crowded city of London, and one hundred and forty-three times more than in Scotland. Ireland, at large, compared with Scotland, has more than twelve times the amount of crime, which shows most conclusively that poverty and a want of education are prolific sources of crime and misery. Who is answerable to God and the human race for that erroneous system of government which crushes a whole nation in the dust beyond the hope of a better condition, entailing upon unborn millions the same degradation, ignorance, and vice that now is so appalling to the civilized world? Answer—Those who rule with a rod of iron to gratify their own SELFISH PROPENSITIES.

So long as mankind are ruled by a supreme love of wealth and dominion, those who are less endowed with intellect, wealth, or power will be subjected to the control of the selfish. No person should be elevated to civil office whose Self-Esteem, Approbativeness, Acquisitiveness, and Destructiveness predominate over Benevolence and Conscientiousness. In an elective government this reform could easily be made. It requires no argument to show that hereditary monarchy is unnatural—because it is not certain that the heir to the throne will not be weak in intellect, and in all the qualities requisite to a wise and just administration of government, and, perhaps, endowed with the ferocious traits of Caligula or Nero with the ambition of Cæsar or Alexander.

INSANITY.—Insanity exists in a thousand forms, but it passes with the world, in many of its phases, under the name of intemperance, avarice, eccentricity, etc. When a man is not raving or incoherent in his conduct and language, he is usually regarded as SANE. Insanity is generally more or less partial, and is produced by a diseased action of one or more of the organs of the brain. The ludicrous insanity of the miserable miser, in the following, is of that class which is usually despised as niggardly meanness, when an equal amount of insanity in almost any other direction would excite universal pity and consign the patient to the madhouse.

“A merchant who lately died at Ispahan, and left a large sum of money, was so great a niggard, that for many years he denied himself and his son, a young boy, every support except a crust of coarse bread. He was, however, one day tempted by the description a friend gave of the flavor of cheese, to buy a small piece; but before he got home he began to reproach himself with extravagance, and instead of eating the cheese, he put it into a bottle, and contented himself, and obliged his child to do the same, with rubbing the crust against the bottle, enjoying the cheese in imagination. One day that he returned home later than usual, he found his son eating his crust and rubbing it against the door. ‘What are you about, you fool?’ was his exclamation. ‘It is dinner-time, father; you have the key, so I could not open the door—I was rubbing my bread against it, because I could not get the bottle.’ ‘Cannot you go without cheese one day, you luxurious little rascal—you will never be rich!’ added the angry miser, as he kicked the poor boy for not being able to deny himself the fatal gratification.”

AMERICAN PHRENOLOGICAL JOURNAL.—O. S. and L. N. Fowler, Editors. Fowlers and Wells, publishers, New York.

There are few works issued from the press more replete with solid sense and important practical truth. In the eyes of its editors, Science and Religion are heaven-born sisters, who with linked hands have come to lead man upward from the low and the brutal to the divine. Wisely they do not attempt to sunder these ministering angels that God hath joined together as fellow-workers in their great mission—the restoring of the divine image to humanity. We believe this publication has already done much good by opening the dungeons of many a social habit—by breaking into many a cavern of sect, and letting in the light upon the dark souls long immured there; by giving men clearer and juster views of their own nature, and of the means of self-culture and more rational ideas of religious duty and spiritual growth. We wish it may continue the same good work, and find such good encouragement as shall enable it to do so with increasing usefulness. It is a monthly of about thirty-five pages, for one dollar a year.—PENNSYLVANIA FREEMAN.

JUDGE EDWARDS says, relative to “Combe on the Constitution of Man,” that he has derived more profit, and learned more of himself, of the nature of man, his duties and capabilities, than from all other books which he has ever read; and that Mr. Combe has more nearly than any other man, solved the problem of the best means of enjoying the highest degree of happiness of which human beings are capable.

PHRENOLOGY DEAD AND BURIED.—“A FRIEND” writes us from Moorsville, Morgan County, Indiana. He says: “Now, in this vicinity, Phrenology is TWICE dead and buried, and its funeral has been preached, perhaps fifty times.”

What a mighty phoenix Phrenology must be, to bid defiance to DEATH and the GRAVE, and rise triumphantly, and shine with such magnificence and splendor. Surely there must be a God in Phrenology.

WOMAN: HER EDUCATION AND INFLUENCE.—Those enterprising publishers, Messrs. Fowlers & Wells, have just issued a very neat little work, bearing the above title, which every female, young or old, (for “none are too old to learn,”) should possess. It is beautifully illustrated with engravings, and contains 192 pages, printed on fine paper. Price 40 cents.—SCIENTIFIC AMERICAN.

THE AMERICAN PHRENOLOGICAL JOURNAL, and THE WATER-CURE JOURNAL, have been received. Both of these works we found, upon perusal, to be replete with valuable reading matter. The subscription price of one dollar for either of these works, is a small outlay, and the reading matter will repay the subscriber with good interest. We had much rather our readers would send for works of this character than for the “trashy weeklies.” Address, “Fowlers and Wells, New York city.”—IONIA (MICH.) GAZETTE.

CONSUMPTION; ITS PREVENTION AND CURE BY THE WATER TREATMENT; with Advice concerning Hæmorrhage from the Lungs, Coughs, Colds, Asthma, Bronchitis, and Sore Throat. With Illustrations. By JOEL SHEW, M.D. New York: FOWLERS and WELLS, Publishers. Mailable. Price 50 cents.

This new work is one of a highly plain and practical character; simple and earnest in its style, and while it is one of great value to the preservation of the health of those not predisposed to pulmonary complaints, it is invaluable to those afflicted with that most dreadful disease—consumption. Besides, it contains just what mothers ought to know who desire to train delicate and slender children, so as to impart health, vigor, and long life. In this effort, the author has accomplished a good work for his fellow-men.

PSYCHOLOGY; OR, THE SCIENCE OF THE SOUL CONSIDERED PHYSIOLOGICALLY AND PHILOSOPHICALLY. Containing Notes of Mesmeric and Psychical Experience. By JOSEPH HADDOCK, M.D., with Engravings of the Brain and Nervous System.

This is the title of a work just issued from the press of Fowlers and Wells, and is well adapted to the wants of the times. PSYCHOLOGY, or the Laws of the Human Soul, is becoming a subject of all-absorbing interest in this country and the world, and a work reflecting such a flood of light on man's spiritual nature, susceptibility, and destiny cannot fail to be eagerly and profitably read by every intelligent person. Mailable. Price 25 cents.

CHRONIC DISEASES; ESPECIALLY THE NERVOUS DISEASES OF WOMEN. By D. ROSCH. Translated from the German by C. DUMMIG. FOWLERS and WELLS, 1850. Price 25 cts.

This work is from the pen of a bold writer, who feels the importance of his subject, and an earnest and honest desire to do good. He treats his subject with the benefit of the race, especially the happiness of WOMAN, in his soul, and none should be without a knowledge of what he has here developed in a style so plain as to be understood by all, and yet in a manner sufficiently delicate for the fastidious. If this work does not bless the generation that is, and that which is to be, we know of none that will.

THE WATER-CURE JOURNAL, published monthly at \$1 a year, commenced a new volume (IX.) on the 1st of January, 1850, with a large and increasing subscription list. The following, from the table of contents of the January number, will indicate its character:

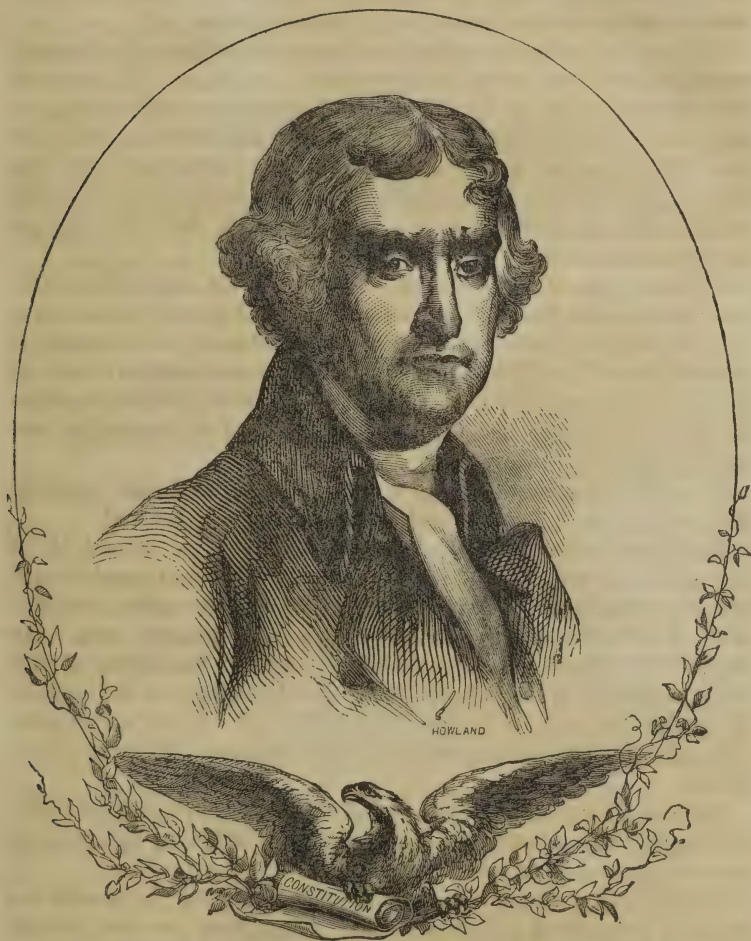
Anatomy for Students of the Fine Arts, with Engraved Illustrations; The Two Pictures; or, Hydropathic Quackery and Allopathic Quackery; Errors in Water-Cure; Confessions and Experience of an Allopathic Doctor; A Visit to the American Water-Cure Establishments; Past and Present Experience of a Hydropath; A Word to the Uninitiated; Bronchitis, or Ministers' Sore Throat; Croup Cured by Cold Water; Botanic Practice; Dropsy; Deaths from Carelessness; Poisoning by Arsenic, First Essay in Blood-letting; Lord Byron—Notices of his Life and Death; Benvenuto Cellini—His Cure by Cold Water; Clothing in Consumption and other Diseases; Strong Testimony—Bowel Complaints; The Age for Children to learn to Sing; The Spirit of Progression; Mrs. Swisshelm on Cold Water; Longevity; The Female Dress; News from Graefenberg; The Spine—its Injury and Treatment; Secret of Warm Feet; Chronic Erysipelas and Salt Rheum; Sore Mouth.—Book Notices, Works on Hydropathy. And an interesting Miscellany, containing reading matter for families, the young, and people generally.

Thus we have, besides "A HEALTH JOURNAL," an exceedingly interesting family magazine, all for a dollar a year. FOWLERS and WELLS are the publishers.

ARTICLE XII.

PORTRAITS OF THE PRESIDENTS.—NO. III.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF THOMAS JEFFERSON, WITH
A LIKENESS.



No. 6. THOMAS JEFFERSON.

MR. JEFFERSON'S Phrenology and Physiology present several striking peculiarities. He was six feet two inches in height; thin, but well formed; he had fair complexion, red hair, blue eyes, and a bony and somewhat

muscular frame. These conditions indicate unusual power and activity of temperament, a love of exercise, and clearness and energy of mental action. His head was large and well balanced, producing harmony of character and an unusual amount of mental force. In him were united strength and endurance with warmth of feeling, and sprightliness and depth of thought. These qualities made him the ready scholar, the profound thinker, the active, thorough business-man, and enabled him to retain to his eighty-third year a strong, unclouded mind.

The head was not broad at the base, except at the forehead ; hence the organs of animal and selfish propensity were not large. The side-head, from the outer angle of the eye backward, appears flattened, showing no more than a medium degree of Alimentiveness, Acquisitiveness, Secretiveness, Destructiveness, and Combativeness. This combination would produce temperance, liberality, frankness, aversion to severity, and an equable temper. This development is in harmony with the fact that "he was never seen in a passion."

The upper part of the side-head was large, in the region of Mirthfulness, Ideality, and Cautiousness ; he was lively and playful in his disposition, and remarkable for the elegance, taste, and purity of his language. Approbativeness, Self-Esteem, Firmness, and Conscientiousness were large ; he was most scrupulously honest in opinion and conduct—firm, steadfast, and reliable in his decisions—dignified, yet possessed of simplicity of manners and genuine politeness.

His social organs were all large, and his friendship ardent and unchangeable ; as a father, devoted and indulgent—as a patriot, immortal.

His Veneration and Marvelousness were not large, as evinced by his disregard of ancient titles and distinctions, of all show and parade in matters of government and religion, and his efforts for the utter extinguishment of all artificial distinctions in society ; and although born under British rule, in that class of society corresponding to the nobility of England, he early and ever sympathized with the laboring masses, and espoused the cause of the common people for political and religious emancipation from crowns and mitres—for universal enfranchisement and liberty of conscience.

His Benevolence was very large, which was evinced by a deep sympathy for the suffering, and a munificence of generosity which he carried to an extent of self-improvement.

His intellectual organs were very large, indicated by the breadth and height of his forehead as well as its great length from the ears forward. His judgment was calm, clear, and profound ; he was a critical and comprehensive reasoner, and a man of facts and practical talent. Nothing which could elucidate or fortify a thought escaped the grasp of his mind. His talents as a critical scholar, metaphysician, and scientific man were rarely surpassed. The "DECLARATION OF INDEPENDENCE," his numerous

State Papers and profound writings, the "STATUTES OF VIRGINIA FOR RELIGIOUS FREEDOM," and the UNIVERSITY OF VIRGINIA, of which he was the author and father, bear testimony to the greatness of his intellect, his philanthropy, love of knowledge, and freedom of thought.

His intellect, integrity, and patriotism have made his name dear to the lovers of learning and liberty; and although his moderate religious organs induced a personal disregard of the outward forms of Christianity, and perhaps opposition to them, yet the Church was essentially benefited by that opposition, which divorced it from the State.

BIOGRAPHICAL SKETCH OF THOMAS JEFFERSON.

MR. JEFFERSON, the third President of the United States, was, as he himself states, in his memoirs, of Welsh descent by the father, his mother being a Randolph—one of the seven sons settled in Goochland, Virginia. His father, Peter Jefferson, was born in 1708, and married in 1739. He settled on an estate called Shadwell, in Albemarle county, where Thomas was born, on the 13th of April, 1743. His father, who was a man of some distinction in the colony, died in 1757, leaving a widow, with two sons and six daughters. Thomas, the eldest, inherited the property of Monticello, upon which he lived when in private life, and where he died.

Mr. Jefferson was regularly educated for the profession of the law, and entered William and Mary College in 1760. Seven years afterward, he was admitted to the bar, and continued practicing with distinguished success, until the Revolution broke out and closed the courts. He was a sound jurist, and an able debater. He possessed all the mental requisites for a great speaker, but his voice was too weak to be heard in a large assembly. Hence he never ventured in the brilliant field of popular oratory.

By birth and position, if birth and position be at all recognizable in America, Mr. Jefferson was an aristocrat; but by inclination and sentiment, he was a democrat and a philanthropist. Naturally of a warm and sanguine temperament, his early classical reading had imbued him with the fondest admiration of the republics of Greece and Rome, and fired his imagination with the dream of an emancipated humanity. When the long-smothered hostility of the colonies to the oppressions of the mother country at last broke out, they found Jefferson already a democrat, and an enthusiast in the cause of human liberty.

In 1769, Mr. Jefferson was elected to the legislature of the colony, a situation he continued to fill until the breaking out of the Revolution. During this period, he made an effort to procure the abolition of slavery in Virginia, which was unsuccessful. In 1772, Mr. Jefferson married Mrs. Martha Skelton, a widow of twenty-three, daughter of Mr. John Wayles, a distinguished lawyer.

In 1773, Mr. Jefferson was appointed on the legislative committee of conference; and in the next year published his "Summary View of the Rights of America," addressed to the King of Great Britain, and containing an able exposition of the true relations between the colonies and the mother country. In 1775, he was sent to the Continental Congress, and, as we have already stated in our notice of Mr. Adams, was one of the committee of five appointed to pre-

pare the Declaration of Independence. Although the youngest member of the committee, he was invited to prepare a draft of that important document—an invitation which he accepted. The result was, the immortal paper was submitted to the committee, and which was adopted, with some trifling amendments, by Congress, on the 4th of July, 1776, thus founding a new epoch in human history.

The same year, having been elected a member of the Virginia legislature, he resigned his seat in Congress, and turned his attention to revising the laws of the commonwealth. Among the laws originated by him, and which were adopted by the legislature, were those abolishing the law of primogeniture; prohibiting the importation of slaves; establishing religious freedom, and a system of general education. In 1779, Mr. Jefferson was elected Governor of Virginia, to succeed Patrick Henry. He held the office for two years, and then retired to private life, and soon after wrote his celebrated "Notes on Virginia." In 1784, he wrote a treatise on the establishment of a coinage for the United States, and proposed the present system of federal money.

In 1784, he was appointed, in connection with Adams and Franklin, minister plenipotentiary, to negotiate treaties of commerce with foreign nations. In July of that year, he sailed for Europe, with his eldest daughter. The next March, he was appointed, by Congress, minister at the French court, to succeed Dr. Franklin, in which post he remained until October, 1789. During this time, he cultivated the acquaintance of the wits, statesmen, and philosophers of Paris, with whom he was a great favorite. On his return, he was appointed, by Washington, secretary of state, and in 1791, gave his opinion against the establishment of a national bank, as being unconstitutional—the bill, however, being signed by General Washington. During his continuance in the cabinet, he frequently differed, upon important questions, with Mr. Hamilton, the secretary of the treasury. Subsequently, the opposition to the administration was organized under the direction of Mr. Jefferson, and assumed the name of republicans—the word democrat not being used by him, although the federalists applied it to him and his party.

In 1796, Mr. Jefferson became the republican candidate for President, but Mr. Adams received the highest number of votes, and Mr. Jefferson became Vice-President, in which capacity, as President of the Senate, he wrote his celebrated "Manual" of congressional routine. In 1800, he was again a candidate for President, and was elected. He was re-elected in 1804, and finally retired from office and public life in 1809, devoting the remaining seventeen years of his life to the pursuits of literature and science, the keeping up of an extensive correspondence with many leading men, in Europe and America, and the practice of a liberal and generous hospitality. One of the favorite subjects which, during this period, engaged his attention, was the establishment of a system of public education; and it was through his instrumentality that the university of Virginia was established, at Charlottesville, in 1818. He was appointed rector of the institution, and continued to act in that capacity until his death. He died on the 4th of July, 1826, on the same day with Mr. Adams. He left a private memorandum requesting that a small granite obelisk should be erected over his grave, with this inscription :

"HERE WAS BURIED
 THOMAS JEFFERSON,
 AUTHOR OF THE DECLARATION OF INDEPENDENCE,
 OF THE STATUTE OF VIRGINIA FOR RELIGIOUS FREEDOM,
 AND FATHER OF THE UNIVERSITY OF VIRGINIA."

Mr. Jefferson was a little over eighty-three when he died. In person he was tall and very robust, and enjoyed uniform health until a short period before his death. His political and religious opinions were bold and startling to men of quiet minds and conservative habits. Of the measures of his administration this is not the place to speak; nor does it come within our province to speculate upon the character of his religious belief. Among the former, the purchase of Louisiana from France, and the trial of Colonel Burr for high treason, were the most conspicuous. In these cases, as well as in all his other political movements, Mr. Jefferson was energetic, unflinching, unyielding—sometimes fiercely bitter. It is very evident, from the whole tone of his administration, that he thought he saw, in the doctrines and opinions upon which the republic had been successfully established, elements at war with its perpetuity, and that he felt it to be his sacred duty to thoroughly revolutionize, in a political sense, the whole theory and practice of the government. To Mr. Jefferson may be distinctly traced the commencement of that protracted strife of party and faction which, still, is the most striking characteristic of American politics. Both his predecessors had stopped short at the patriot and the statesman—Jefferson added to both these characters the keener, less scrupulous, and unselfish one of the POLITICIAN. Under his administration it was that the possession of office was first proclaimed as the due REWARD for entertaining certain political opinions and personal preferences; and although none are disposed to question the purity of his patriotism, it is difficult to look upon the wide-spread political corruption of the present day, without deploring the influence of his example.

ARTICLE XIII.

INFLUENCE OF COLDS ON HUMAN HEALTH, INCLUDING THE BEST MEANS OF KILLING AND PREVENTING THEM.

THE editors have often expressed the opinion that colds were one of two of the most prolific causes of human disease and premature death. Thus, let a person be predisposed ever so much to consumption, as long as he can keep from taking colds, his consumptive tendency will lie dormant till he is old; yet even those of sound lungs often induce this disease by severe and repeated colds. Those who are afflicted or have afflicted themselves with rheumatics, if they can keep from taking colds, get along comfortably; but the moment they get a cold, rheumatic pains torture them in exact proportion to its severity and duration. Those whose decayed teeth ache, at times, suffer only when they have taken a cold, and to break

up that cold, is to kill such toothache. Constipation of the bowels, and all its evils, are greatly aggravated by colds. So are palpitation of the heart, indigestion, sores, boils, and, in fact, every species of disease. And what are the various forms of fevers but colds? No fever ever yet occurred not induced, directly, by a severe cold. Not but that other causes of fevers exist. Indeed, fevers are only fires, kindled by nature, to burn up morbid matters in the system, and are friends to life, and hence should not be broken up, but allowed to unload the system of disease; yet, as long as the pores are kept open, such morbid matter is unloaded about as fast as it accumulates, whereas, just as soon as this avenue of escape is closed by colds—and in what else do colds consist but in closing such avenue?—this morbid matter accumulates to such a degree as to essentially interfere with, if not threaten, the life-power, which power kindles up this fever-fire to burn out this rubbish. Fevers always greatly increase the respiration, or amount of air, and of course, oxygen inhaled, which is another proof of this theory. What does the oxygen we inspire do but combine with the carbon elaborated by the stomach? Nothing whatever. Of course, whatever increases the supply of oxygen, thereby proportionally enhances the consumption of carbon, which fevers do. My theory of disease is, that almost all forms and degrees of disease are consequent on the superabundance of carbon in the system, and hence that the two chief causes of disease are colds and over-eating—the former arresting the evacuation of this carbon through the skin, and thus overloading the system, and the latter supplying an excess of this element. And this theory of disease is strengthened by the fact, that of all other means of killing colds, fasting is the most effectual. Let whoever has a cold eat nothing whatever for two days, and his cold will be gone, provided he is not confined in bed; because, by taking no carbon into the system by food, but consuming that surplus which caused his disease by breath, he soon carries off his disease by removing its cause. And this plan of fasting will be found the more effectual if he adds copious water-drinking to protracted fasting. By the time a person, able to be about, but suffering, however severely, from a cold, has fasted one entire day and night, he will begin to experience a relief, a lightness, a freedom from pain, and a clearness of mind in delightful contrast with that mental stupor and physical pain caused by colds. And how infinitely better this method of breaking up colds and freeing the system of disease, than medicines, especially than violent poisons. O how many strong men and healthy women have these medicines rendered debilitated for life! If fasting and water-drinking will do the work medicines are taken to accomplish, how infinitely better; for they leave the system uncrippled, whereas these violent medicines often completely wreck it. We would have colds broken up, and that as soon as possible, yet fasting and water will do it QUICKER as well as better than medicines. It will take generations to recover from that destruction of human health

and mentality affected by poisonous medicines, especially by calomel. Ye victims of this manslayer—and I am one—proclaim every where against it, by exhibiting the wounds it has inflicted upon you as warnings to others, and proofs of its destructive effects. And all just to cure a cold ! which fasting would have obviated in from two to four days ; whereas it probably took medicine weeks or months to effect the same end.

Several physiological facts and observations, gleaned by intercourse with men in different and opposite situations in life, have greatly surprised me, yet are perfectly explainable in the above theory. One of these facts appertain to the lumbermen of Maine and northern New England. From the time they go into the pine region, in September or October, till they return, in May and June, they are rarely ever sick, or have the slightest cold or ailment of any kind ; and yet they live in log cabins, full of air-holes, and a large opening on top for the exit of smoke ; sleep on hemlock boughs, with one large blanket under and another over some eight or ten of them ; eat only before daylight, mornings, and after it, nights ; live mainly on beans and pork, with hot bread and strong tea ; and wallow in snow and water the entire winter, often wet by getting into swamps and streams, and especially when “on the drive,” that is, urging their logs along through the water to their general rendezvous, or from that to their mills, soaking wet about all the time, day after day, and night after night ! What puzzled me most was, that after having been working all day in snow-water or streams, instead of changing their clothes at night, they lie right down in these open hovels, in wet pants and shirts—for they rarely take off their day-clothes at night—and yet never think of taking cold from fall till spring ! Wet feet are to them no more than wet fingers to us. It is very rare to lose a man by sickness. Every lumberman as much expects to “pick up” in flesh and health within the first few days of his arrival on the ground, as he expects to go, and also as much expects to sicken as soon as he returns to town. I have seen a great many men in my day, but I never saw as fine specimens of PERFECT HEALTH and extreme robustness as in these sons of the forest on their return. In the name of physiological law, I ask what it means, and how it is, that these men, thus exposed to such EXTREMES of both wet and cold COMBINED, should never take the slightest cold, whereas persons surrounded with all the protectives and comforts imaginable, should so often take it, and be so often crippled by it ? What physiological principles are here involved ? Here are results which demand analysis—effects, by ascertaining the causes of which, we can incalculably promote our own and families’ health—that greatest earthly good.

Another class of exactly accordant facts occurs in public-land surveyors. Lucius Lyon, for ten years surveyor-general of Michigan, Ohio, and Indiana, and from six to nine months of most of these years engaged in active service, with a corps of men under him, in a recent dinner conversation, at

Detroit, his head-quarters, made these sweeping declarations: that neither he nor any of his men, in all that time, ever had a cold, or were unable, for one hour, to perform those vigorous exertions required by surveying; and yet, he added, with great emphasis, "I never knew one of these men to remain in town three days without contracting a cold, and being more or less disabled—and this is equally true with myself. What the cause is I cannot say, but such are the facts." These surveyors undergo even greater hardships and exposures than New England lumbermen; for, instead of having a log shanty to go to, they sleep in tents, and often ON OR IN THE SNOW, and that too when every rag of clothes on them is WRINGING WET. They must run straight lines, and hence are often obliged to cross marshes and streams, and wade up to their arms in mud and water, or snow-water, and never think of changing garments, for they have no change; but down with a big tree, cut a couple of logs for the back of their fire, and roll one top of the other, then the smaller ones and top for the fire proper; cook their supper, tramp down the snow, pitch their tent, eat, retire, their tent open to the thorough passage of winter blasts, and yet no colds! Mr. Lyon says he has waded through marshes, breaking through ice into water often up to his arms, so numb that he had not the slightest sensation below his hips, and in those worst of all seasons of damp, raw winds, which accompany thaws; and always slept in his wet clothes, yet never took cold! In the name of all physiological law, how can we account for this sleeping in wet clothes, in cold weather, and on the snow, only a tent over their heads, and a fire at their feet, outside, near its entrance, and yet NEVER take cold? whereas we think even getting our feet damp insures a cold. What is it in their regimen which COUNTERACTS this cold-taking tendency? for that counteracting power must be immense.

One contra class of facts aids us in making a correct summary of these striking results, namely, that those persons who protect themselves the most, take the most colds. Thus, did you ever see a family of children where the mother took the utmost care not to let them go out, except in the pleasantest weather, and all muffled up at that, their rooms particularly warm and comfortable, and the greatest possible parade made over them, but were frequently taking colds? Here is the greatest care and the most colds; there the greatest exposure and fewest ills. Who takes cold in the parts constantly exposed? Exposure hardens and fortifies the system, as the inside of the hand and sole of the foot become hardened by use. Petting the system makes its delicate. The bare arm will blister in a hot sun in an hour; expose it like the hand, continually, and it will resist the influence of the sun in like manner. It is equally true relative to exposure to wet and cold.

Most undoubtedly, GOOD BREATH is the great heater of the system—of course in conjunction with food—and thereby becomes its great PROTECTOR against colds. And in this way, NOTHING BUT breath and food

can, by any possibility, warm the system. Neither clothes nor fire can ever do it; for the former cannot generate heat, but only retard its escape, and the latter cannot possibly be kept at a temperature as high as that of the body without well-nigh suffocating us, and acts only on the principle of clothes, namely, that of retarding the ESCAPE of heat; for generating it within us it never can, nor even heat up the surface of the body, because the latter is always warmer than the warmest rooms.

But fresh air contains that oxygen which, combining with the carbon supplied by food, becomes the fuel of the system, which is more and still more abundant the colder the weather, because then the air is the more condensed, that is, contains the more of this oxygen for its bulk. It is the cold AIR inhaled by these lumbermen and surveyors which protects them against colds, even when wet. But that air is just as good on our farms as in the woods, and in winter about as full of oxygen in city as country. Of course, then, city people can keep themselves from colds just by inhaling it abundantly. This implies vigorous exercise, which they rarely take in sufficient quantities; yet their great error is TOO WARM ROOMS. And this is probably the greatest error of civilized life, especially when taken in conjunction with excessive eating. In fact, this error does not consist absolutely in either over-eating or under-breathing, but in the relative excess of food as compared with breathing. They might eat all they now do, and double on that, with impunity, if they breathed as much relatively. Or they might breathe as little as now if they ate as little in comparison; but eating so much, together with breathing so little—this is the grand breeder of colds, and they of nearly all the forms of disease and causes of premature death in civilized life.

In one other way does over-eating contribute to colds—by withdrawing the vital energies from the skin to the stomach, in order to enable the latter to discharge its load; yet this is another branch of our subject.

The influence of cool air on the skin direct, is also most bracing and beneficial, whereas that of warm air is most enervating; but this, too, is another phase of the great principle we would now prove and rivet, namely, that FRESH AIR IS THE GREAT PROTECTOR AGAINST COLDS, and thereby against all forms of disease and premature death.

We close by this obvious inference, that all should sleep in well-ventilated rooms. Of course, not only should no fires ever be permitted in sleeping apartments, but they should be thoroughly ventilated during the day, and also at night. Sleep with your windows open. Nor, if well covered, will sleeping in a draft hurt even the delicate, provided they become inured to it gradually. I have never known even sedentary, delicate persons, who were obliged to camp out nights for the first time, take colds therefrom, not even at first. To keep your children from taking colds, hoist their windows at night, and also by day. Delicate as I am, I never retire without opening one or more windows, however cold the weather,

and prefer to sleep in a current. This will be strange doctrine to many, but besides being based on correct physiological principles, it will bear the test of experiment, which we hope our readers will give it, and the more so the more delicate they are.

ARTICLE XIV.

EDUCATION OF THE YOUNG.—NO. I. BY E. A. CHASE.

No profession is so little understood, and so much undervalued, as that of teaching. Its trials and perplexities, its duties and responsibilities, are realized only by those who know them by experience. No one of ordinary intelligence will deny that the education of the young is a most important trust. When we take into consideration the susceptible mind of the child, and remember that on the fair page before us are to be written words whose echoes shall be like those of angel-tones, or which shall give back only the shriek of crime and the wail of woe, we may well tremble at the responsibility of those whose office it is to write on the living tablet of the soul.

Such being the case, it becomes us earnestly and seriously to inquire how this most important duty is to be performed. For the first years of its existence, the mind is wonderfully impressible, and it is a fact worthy of consideration, that the aged recall with vividness the incidents of their early life, while the events of manhood, and even recent occurrences, are scarcely recollected. And as time is the most precious of our gifts, we are surely criminal if, by our ignorance or neglect, we allow years of the child's existence to be wasted in idleness, or in ill-directed efforts. In my opinion, the present system of instruction, as practiced in our schools, is not only lamentably deficient, but radically wrong.

Collected together are minds of various grades, and different degrees of development, surrounded by circumstances over which the teacher can have no control, and these minds are to be guided and expanded under all the counter-influences which may chance to exist. And this difficulty will continue so long as the present system of things remains, and mothers send their children away to be taught instead of teaching them at home.

At four or five the child is subjected to the confinement of the school-room during the very hours in which he should be exercising his perceptive faculties, or, in other words, learning to see. Many intelligent teachers perceive and deplore this evil, but the system of school requires that these little things should be subjected to the discipline of the older ones, even at the violation of nature.

Years are thus trifled away in the unmeaning monotony of learning to

read and spell; a lethargic slumber seems to seize upon the faculties, and the child who has attended school from four to fifteen years of age is not so well educated as the one who, other things being equal, has attended only from eight to fifteen, and whose time from four to eight has been spent in gaining ideas, and in physical development.

There is much truth in the homely saying, "One extreme follows another," and it is well illustrated in the modern system of education. When the popular mind rose superior to the power which had so long kept it in ignorance, it felt the necessity of education, and in its unwonted revulsion of feeling, ample provision was made for the instruction of the young, and it has prepared, even to a surfeit, a banquet for the youthful mind. The bustling, lightning spirit which characterizes the present age has by no means left education untouched. The press teems with school-books, each of which is, or claims to be, infinitely superior to all which preceded it, and while the various and conflicting views of different authors are presented, like the shifting scenes of a panorama, before the youthful mind, it is no wonder the impression is faint and transient as the fitful gleamings of the north.

There is too much hurry in our instruction; too much crowding together of facts, and too little drawing upon the resources of the child. Soulless incidents and prosy histories are impressed upon the memory, while the living, breathing things of nature are suffered to pass by unregarded.

These are some of the errors in mental instruction, but there are even more in physical education. Ignorance or incapacity on the part of the teacher, but to the honor of the profession be it said, willful neglect as well as ignorance on that of the public, much more often render the schoolroom the place where many a disease is induced or developed, which in after years steals like mildew over the frame and destroys for ever its beauty and its strength.

But as it is of little use to detect errors without pointing out the means of correction, we will endeavor at least, if we cannot reform the evils of the present day, to ameliorate them as much as possible, by suggesting those means which experience and observation seem to render most expedient.

MANY men, on arriving at the close of life, complain of all its pursuits and enjoyments having proved vanity and vexation of spirit; but, to my mind, this is just an intimation that the plan of their lives has been selfish, that they have missed the right method of doing good, and that they have sought for pleasure, not in the legitimate use, but in foolish abuses of their faculties. I cannot conceive that the hour of death should cause the mind to feel all acts of kindness done to others—all exercises of devotion performed in a right spirit—all deeds of justice executed—all rays of knowledge disseminated, as vain, unprofitable, and unconsoling.—GEO. COMBE.

ARTICLE XV.

THE PHILOSOPHY OF APPROBATIVENESS, AND THE BENEFITS OF PRAISE,
AND EVILS OF REPROACH.

FORMER volumes of the Journal have analyzed all the faculties. In this, we propose to give the RATIONALE of one faculty in each number, and apply its philosophy, practically, to the every-day affairs of life. In our January number, we pursued this course, in part, with Alimentiveness, and select for this number, APPROBATIVENESS.

This faculty is adapted to the PRAISE-WORTHINESS, or meritoriousness of actions, upon which it bestows its commendations. Some things are inherently reputable, while others are constitutionally shameful, and to this honorableness and disgracefulness of things is Approbativeness adapted, and adapts man.

Like all the other faculties, it takes on a DOUBLE mode of action—the one its normal, or forward action, the other its abnormal, or reversed, or backward action. Its natural action is both pleasurable in itself, and a most potent tonic to all the other faculties, while its reversed action is proportionally painful and deadening to them all. Most readers have, doubtless, seen a lithographic print entitled “Persuasion better than force,” representing two mules, rode by two boys, the one swinging his cap, and shouting exultingly, and going at full speed, while the other boy is plying his whip with his utmost force, aided by a man behind, pushing with all his might, while the obstinate beast is going BACKWARD instead of forward—a fine pictorial illustration of the constitutional influence of praise, and blame or punishment, upon human nature and conduct. It is not possible to administer either—for punishment is but the highest manifestation of disapproval or censure—without stunning Approbativeness, and thereby all the other faculties.

To look at this point more in detail: L. N. Fowler tells the following anecdote of a soldier who (a most honorable, aspiring, and promising young man), when intoxicated, had committed some trifling misdemeanor, the punishment for which was whipping. He apologized handsomely for the offence, and pledged all the sacredness of his honor for his future good conduct, in hopes that his offence would be overlooked; but no, he must be flogged. He then began to plead thus: “I have always been faithful and obedient. I have, heretofore, kept my honor untarnished, and if pardoned this once, will swear, by all that is sacred, to do so hereafter. About the mere PAIN of the lash I care nothing, but only for the DISGRACE. I had hoped for promotion, and have been promised it, but this will ruin me and all my prospects. I had rather be shot, and done with

it, than thus disgraced. Oh ! do forgive me this once, and if I offend again, punish me for both, but try me once more." But no, he must be flogged. When the first blow was struck, he exclaimed, "There, it is done. I am forever disgraced. Whip away, you heathen, all you like. Hereafter I will no more try to be good, but will be just as bad as possible, and escape punishment. Do your worst, and I will do mine." And he was true to his pledge, became, instead of a most excellent soldier, a most refractory one, and made others, as well as himself, as bad as he could. Nor is it possible to punish, or even rebuke—for both are only different degrees of the same thing, and most effectually mortify Approbativeness—without proportionally producing exactly the same influence on every human being.

To apply this law to children: Just as long as that bright lad feels that he stands high in your estimation, so long he will do his very best to rise higher, and still higher; but when he feels that he has lost caste in your estimation, he cares little whether he pleases or displeases, and the more he is rebuked for being bad, the worse he becomes. Blame kills ambition, and thus nullifies effort.

And men are but full-grown boys, in this respect. Let a workman see that he has the full confidence and commendation of his employer, and this fact will nerve him to do his utmost to still further deserve its continuance; but if he is once disgraced, he does not care to try to do well. If he is blamed for doing bad, he does still worse. If blamed when he tried to do well, he becomes indignant, harbors revenge, and loses all interest in and for his employer, if he does not actually watch opportunities to injure him. If he does well, he deserves and is justly ENTITLED to approval; if he does ill, do not rebuke him, but tell him how much you shall esteem him if he will do thus and so; and if he can be made to do well, this is the way to do it.

But woman furnishes the very best illustration of the workings of Approbativeness, because it is so large in her head, and of course the best example of the idea of this article, namely, that to mortify Approbativeness is always and unqualifiedly injurious. Let any husband, be his wife good or bad, watch the respective influences of both praise and blame upon the temper and conduct of his wife, and he will see it to be absolutely and universally true that every time he praises her he makes her better, whereas every time he blames her, he inevitably makes her worse. Be a woman ever so loving, lovely, amiable, self-sacrificing, or good, a few years of fault-finding will sour her temper, blight her loveliness, completely unstring and discourage, and finally spoil her every way, so that she desires to die, and will not try to do right. And oh ! how many women—happy, lovely, willing, and every thing good when married, are to-day most miserable, hating, hateful, and every way bad—rendered so SOLELY by fault-finding, captious husbands ! He who finds fault with his wife, be she ever so bad, understands next to nothing about either human

nature in general or female nature in particular, for it is the very way to make bad worse, and even good bad.

The phrenologico-philosophical reason is this: the mortified, or back-water exercise of Approbativeness produces a like back-water state of nearly all the other faculties, and thereby completely palsies them. Thus shame produces the reversed exercise of Conscientiousness, and what can one do when oppressed by a sense of shame and guilt, not that he feels himself guilty, but that he feels that OTHERS look upon him as a mean, disgraced, condemned culprit. Such a state of mind will allow no one to be good. But as long as a self-condemned culprit feels that his guilt is not known, he tries to keep alike from discovery and further sins.

Mortified Approbativeness palsies Hope, that most powerful stimulant to exertion, while praise encourages Hope to do its very utmost. For a discouraged person to do well is not possible, nor hardly for an encouraged one to do little. Nor is it possible for Approbativeness to be mortified without producing this discouragement.

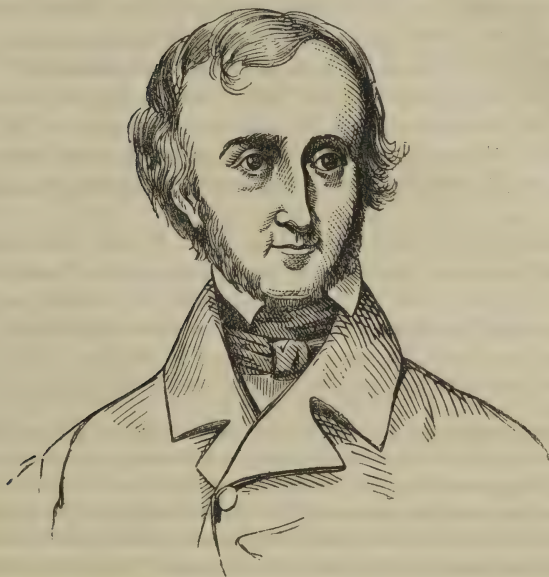
The influence of mortified Approbativeness on Self-Esteem is equally humiliating and crushing. How can one have much confidence in himself, or indulge a high-minded, noble feeling, unless within himself, when others look upon him as a disgraced, despicable wretch. But when others look upon him with approbation, the encouragement thus brought to Self-Esteem is most efficacious.

But further illustration of the powerful influence of approbation for good, and the crushing, blighting influence of reproach or blame, seems hardly necessary, because their opposite influences on all the other faculties are every way analagous to those pointed out upon Conscientiousness, Hope, and Self-Esteem. Shames excites fear, or the painful action of Cautiousness, and all know how paralyzing is the effect of DREAD upon feeling and action. Reversed Approbativeness always reverses Combativeness, which awakens indignation against those who mortify it, and proportionally destroys the power of those who rebuke over the rebuked. Bear in mind that this is the CONSTITUTIONAL influence of all forms and degrees of mortified Approbativeness. The inference is, therefore, obvious, that it should never be mortified—that no one should ever be shamed, or even rebuked, be they ever so deserving, for it always makes them worse, but never better.

What, then, is to be done? Simply PRAISE THEM FOR WHATEVER THEY DO THAT DESERVES PRAISE, and THEN TELL THEM WHAT THEY CAN DO TO MERIT STILL FURTHER APPROBATION. Not, however, that any one should ever be praised for doing what is wrong, but not praising is one thing, and reproach quite another. But both the philosophy involved in this article, and the inference deduced therefrom, is submitted, first, to the common sense of every correct reasoner, and to the EXPERIENCE of every practical observer of human nature.

ARTICLE XVI.

EDGAR ALLAN POE. WITH A LIKENESS.



No. 7. EDGAR ALLAN POE.

THIS gifted son of genius and misfortune died at Baltimore in October last, aged thirty-seven. His phrenological developments, combined with the fiery intensity of his temperament, serve to explain many of the eccentricities of this remarkable man. His mother was an actress of great merit, and he inherited from her strongly developed and highly excited faculties, an unusual degree of intellect, Ideality, Sublimity, Spirituality, and Language. We mean that he inherited in sublimated embodiment all of ORGANIZATION that his mother possessed, together with all that unearthly intensity and ethereality which her profession as an actress awakened. Left an orphan at an early day, and being constitutionally averse to restraint, and surrounded as he was by associates ill adapted to moderate and mould the wild enthusiasm of his nature, he released himself from the control and roof of his foster-father, Mr. Allan, and boldly shot off in a tangent, gleaming like a meteor in the heavens, to delight and amaze, attract or astonish. Such was he in social life and in the world of letters. Ambitious, sensitive, and critical in a high degree, he found himself sur-

rounded by those who could neither understand his nature, appreciate his talents, nor sympathize with his erratic spirit. The wine cup was the bane of his being, and brought out the worst phases of his character; and although his friends claim that this one fault was the procurer of all his waywardness and gained him all his enemies, yet we believe that, artificial excitement aside, he was from the very nature of his organization a wandering star, which could be confined to no orbit and limited to no constellation in the empire of mind. The melancholy tendency of his mind was heightened by the loss of his earliest object of adoration, and "Leonore" was the burden of every sigh, as "Mary" was to Scotia's sweetest bard. Poverty and dissipation soured his nature, and he reversed his heat and light against the world to scathe and blight what, under more favorable auspices, might have illuminated and warmed to a happy assimilation to himself.

His writings have been collated by N. P. WILLIS, J. R. LOWELL, and R. W. GRISWOLD, and published in two volumes, with a beautiful likeness, by J. S. REDFIELD, New York, for the benefit of his wife's mother, Mrs. Clemm, who, in the deepest poverty and most devoted affection, followed, like a guardian angel, the unfortunate bard to the last. From this work we extract the following, from the pen of Rufus W. Griswold:

"His conversation was at times almost supra-mortal in its eloquence. His voice was modulated with astonishing skill, and his large and variably expressive eyes looked repose or shot fiery tumult into theirs who listened, while his own face glowed, or was changeless in pallor, as his imagination quickened his blood or drew it back frozen to his heart. His imagery was from the worlds which no mortals can see but with the vision of genius. Suddenly starting from a proposition exactly and sharply defined in terms of utmost simplicity and clearness, he rejected the forms of customary logic, and by a crystalline process of accretion, built up his ocular demonstrations in forms of gloomiest and ghastliest grandeur, or in those of the most airy and delicious beauty—so minutely and distinctly, yet so rapidly, that the attention which was yielded to him was chained till it stood among his wonderful creations—till he himself dissolved the spell, and brought his hearers back to common and base existence, by vulgar fancies or exhibitions of the ignoblest passion.

He was at all times a dreamer—dwelling in ideal realms—in heaven or hell—peopled with the creatures and the accidents of his brain. He walked the streets, in madness or melancholy, with lips moving in indistinct curses, or with eyes upturned in passionate prayer, never for himself (for he felt, or professed to feel, that he was already damned), but for their happiness who at the moment were objects of his idolatry. Or, with his glances introverted to a heart gnawed with anguish, and with a face shrouded in gloom, he would brave the wildest storms; and all night, with drenched garments, and arms beating the winds and rains, would speak as if to spirits that at such times only could be evoked by him from the Aidenn close by whose portals his disturbed soul sought to forget the ills to which his constitution subjected him—close by the Aidenn where were those he loved—the Aidenn which he might never see, but in fitful

glimpses, as its gates opened to receive the less fiery and more happy natures whose destiny to sin did not involve the doom of death.

He seemed, except when some sinful pursuit subjugated his will and engrossed his faculties, always to bear the memory of some controlling sorrow. The remarkable poem of *THE RAVEN* was probably much more nearly than has been supposed, even by those who were very intimate with him, a reflection and an echo of his own history. HE was that bird's

"Unhappy master, whom unmerciful Disaster
Followed fast and followed faster till his songs one burden bore—
Till the dirges of his Hope that melancholy burden bore
Of 'Never—nevermore.'"

ARTICLE XVII.

THE TEMPERAMENTS.—NO. I.

THE size and quality of organization determine its power. This is especially true as applied to the brain.

There are no means of determining the quality of brain, except as we derive it from our knowledge of the laws of Physiology. The brain is located out of sight, within the cavity of the skull. Its quality in the living subject, therefore, can never be determined by actual inspection. Hence, it necessarily follows, that but for some other law of nature by which the condition of the brain can be demonstrated, we should be wholly unable by observation to ascertain the tone of mind or quality of brain of any individual.

But by Physiology we can determine the state of the general organization, and hence we know the quality of the brain.

In determining the character of a person, it is as important to the phrenologist to ascertain with precision the TONE OF MIND, as that he understand the developments of the brain; for the former results from the quality of the brain.

No two persons have a tone of mind alike. Some are more, some less elevated. Some are clear, quick, discriminating; others dull, obtuse, and sluggish.

Some children are much quicker than others in the observation of facts, and in the apprehension of moral and intellectual subjects. Parents and teachers all know this to be true. It is the difference in the TONE OF MIND which produces these results, as frequently as in the size of particular organs.

We determine the quality of the unseen by that which is seen. The form and texture of the body correspond with the quality of the brain. Nature is uniform in her operations. The nourishment of the brain is derived from the same sources which supply all other parts of the body, and hence each must necessarily be of the same quality. This is an important point to be recognized; otherwise, all would be confusion; there would be no order in nature; there would be no such thing as a system of natural laws applied to this subject.

Take the surface of the body, for example. If we know the texture of the skin upon one portion, we know that of the whole body where it has been subjected to similar exposure.

There is a great variety of physiologies among the human family—tall and short, fat and lean, slim and rotund, bony and delicate. These different physiologies give varieties in mental perceptions and impressions, and lead men to choose a business according to their temperament and tone of mind.

Large men and small men vary in their tone and direction of mind. Giants have large heads—larger than people generally—but they are not smart, are not talented, not active or shrewd; they are composed of coarse materials, open and porous, the same as a small man expanded or blown up. St. Paul was a small man, a little over four feet high; but he had a large, high forehead. His character is well known. Giants are usually such in physical strength, in lifting—not in power of mind. Smaller men, with less brain, have usually one of better quality—more nerve and mind.

Large men are not as quick, as susceptible to impression, as wide awake as small men. With women, it is of course the same. Small men and small women, if they enjoy any thing, usually do so with greater intensity than those who are large.

Sharp-featured persons differ in their mental manifestations from those who are round and full. Calhoun differs from Cass: one is sharp and angular; the other round and full. There is a difference in the tone of mind of the two men. In the case of Calhoun, all his mental manifestations are as decided, distinct, condensed, and pointed as his physical organization. They correspond; and in doing so, illustrate an ascertained law of nature, and one that is indispensable to be understood, if we would correctly appreciate character.

The man who is sharp and distinct in all he does, has corresponding features. Round, full, and even in features, he is also in his movements. He is for rounded and flowing figures, and graceful curves in architecture—not for sharp outlines and angles. His movements also correspond. In fact, in nature there is a harmony throughout.

Men with sharp noses and sharp chins, introduce sharp sayings, sharp angles; they are sharp in all they do.

Physiologists vary as to the number of temperaments. Some have in their classification twenty-four, some twelve, some six, some four, some three. All agree that every function of the body has a modifying influence. Strictly speaking, there are as many temperaments as there are modifying functions or conditions of the body.

For convenience, we classify them all in three general divisions: the VITAL, the MUSCULAR, and the MENTAL.

1st. The VITAL. Combe calls the Sanguineous and Lymphatic two temperaments—we include them in one.

We say that to the Vital Temperament belong the Digestive, the Circulating, and the Respiratory Systems. It is this which gives life—vitality.

We unite the Sanguineous and the Lymphatic, and call them the Vital. This temperament embraces and is modified by all the internal organs of the body—by all concerned in Respiration, Circulation, and Digestion.

Vitality depends upon them, the same as the movement of the engine depends upon wood and water and fire. Those organs manufacture the life we use, the same as the wood and water manufacture the steam which propels the engine.



No. 8. VITAL TEMPERAMENT.

In proportion as the individual possesses this temperament in a full degree, will he be plump, full, solid in the structure of his body—will be distinguished for compactness and solidity about the thoracic and abdominal regions.

Some of these functions may be large, and others small. Some men have a large chest and small abdomen, and *vice versa*; another a large heart and a small stomach, etc. Thus, Respiration, Digestion, or Circulation may either predominate in the Vital temperament, and thus modify its character.

ARTICLE XVIII.

BEAUTY. BY E. H. DETTERLINE.

NOTWITHSTANDING the assertion and opinions of authors and others, that there is no standard of beauty, a little rational reflection must convince us that this very prevalent notion is erroneous. If there is no standard of beauty—if there is nothing which in and of itself is perfectly lovely—then we have adopted into our language a senseless nomenclature. But there is such a quality as beauty, else how did man come to acquire the idea, the notion of beauty?

The fact, that that which one person regards as beautiful may not be so regarded by another—that there is a great diversity of conception among men upon this subject—is the argument advanced to maintain the popular opinion. In the light of old metaphysical systems this argument seemed an invincible one, but when Phrenology has opened up to our view more just conceptions of the human mind, a glance suffices to expose its fallacy, and to crush the error founded upon it.

All men are endowed with a certain number of mental faculties, but in power and activity these faculties present an endless diversity. Let us instance the organ of Color, which is sometimes so small and the faculty so weak that the possessor can scarcely appreciate any thing but light and darkness, not being able to discriminate even the marked contrast between red and black. Another individual, who has this organ large, not only distinguishes colors, but appreciates the faintest shades and tints.

If a piece of goods were laid before these two, and the former should pronounce it brown, while the latter declared it to be red, whose testimony would you believe?—the man who was capable of distinguishing colors, or he who was deficient in that respect? Or would you say that there is no such quality as color, because these two decided so differently? Would you not, on the contrary, receive the testimony of him who was able to appreciate colors, and therefore of giving a just opinion?

Let us apply this mode of reasoning, then, to the subject in hand.

Beauty, as applied to physical objects, is used almost exclusively with reference to form and color. To be able therefore to appreciate the really beautiful, a person must have large organs of Color and Form, in conjunction with amply developed Ideality. Men thus endowed will not differ in their conceptions of beauty. Does it not follow, then, that the judgment of men so endowed, must be a just standard of beauty.

As the European race claims the palm of beauty, here would be a test by which the claim might be tried and established, if founded in justice.

What forms and colors are most pleasing to the highly endowed in respect to the faculties we have instanced?

Form is the outline of objects—outlines are either angular or curvilinear. By common consent the curve has always been regarded as the line of beauty; but what form of curve? This can only be decided by those gifted as aforesaid. But may I not suggest the elliptical curve?

Then what colors are most beautiful? Who will say that one is more so than another? They are all pleasing to the eye. But who that has any idea of color at all does not prefer blended tints, softly melting into each other, to a plain staring surface of either white or black.

Then taking these data for substantial truths, which of the various races of men may lay claim to precedence on the score of beauty? I do not undertake to answer the question. Let readers answer for themselves.

These are mere suggestions upon an interesting subject, which I should be glad to see taken up by other minds.

And I may say, this is an instance of the beauty and utility of phrenological science, throwing light upon, and unraveling so many knotty and disputed points, which the metaphysics of the old school only served to darken and mystify.

REMARKS.

Beauty consists in nature or art so arranged as to be in **HARMONY** with the highest types of mentality. Harmony is the essential element, or soul of beauty, because, however beautiful may be an object in itself, if it is observed by one whose mentality is not adapted to it, there is no appreciation of the beauty, because there is no harmony between the character and taste of the observer and of the qualities of the thing observed.

If music were not arranged in such a manner as to be in harmony one note with another, and parts harmonizing with parts, and the whole adapted to the sense of melody and harmony in the mind of the listener, there would be no beauty in the sounds; they would be only noise. Time, melody, and harmonious arrangement constitute all of beauty, and produce all of pleasurable sensations, which is experienced in music.

The mathematical or natural arrangements of **FORMS**, individually and collectively—the same of magnitudes and proportions—the same also of colors in all conceivable varieties of shades and blendings, which are perceived by a highly constituted mind to be in perfect harmony with itself, must be regarded as the true standard and philosophy of beauty.

To illustrate: suppose we examine a structure, having all the various architectural members—each perfect in itself—yet the mental faculties of Form, Size, Weight, Order, and Ideality, perceiving a want of harmony in their relative size which disturbs the general form and breaks the order and proportion of the edifice, this offends against the **EFFECT** as a whole and fails to **HARMONIZE** with the mind, and is therefore not beautiful.

Again; one may stand for an hour in some thoroughfare, thronged with female beauty, and after selecting from among thousands the one who is the most perfect, and, on close inspection, it will be found that the forehead, eye, nose, mouth, chin, the bust, or some other part is too large, too small, or not so formed in its lines, angles, or fullness, as to harmonize with all other parts in such a manner as to gratify perfectly the faculties of taste and criticism of a highly organized observer. Although each part or feature may be in itself faultless, and, if mated with properly developed organs, would constitute perfect beauty, yet, through this want of correspondence, we detect inharmoniousness, and thus fail to be in the highest degree gratified.

With respect to color or complexion as influencing personal beauty, it may be remarked that the beauty of the Ethiopian depends entirely on form and proportion, if we except the color and expression of the teeth and eyes. A Caucassian, being **PURELY WHITE**, without any of those tints of cheek and lip in contrast with the more pearly neck and forehead, might be less repulsive, but scarcely more beautiful than the one who is jet black; in other words, a black bust or statue is just as beautiful as a white one of the same size and form, unless the white one would give the idea of purity, which is not necessarily true.

Each would be equally beautiful in form and proportion, and produce a harmonious sensation upon the mental faculties adapted to those qualities.

But the highest order of personal beauty is, doubtless, where color, in all its bold and softened tints in harmonious blendings, melt into, and die away in each other, in happy combination with perfection of size, form, proportion, motion, and melody of voice, enlivened and perfected by that high mental culture and refinement that beams in every expression of feature and is embodied in every word and action.

ARTICLE XIX.

FALSE PRIDE A BANE OF SOCIETY.

A YOUNG lady of high accomplishments (and no PRIDE), in the absence of the servant stepped to the door on the ringing which announced a visit from one of her admirers. On entering, the beau, glancing at the harp and piano which stood in the apartment, exclaimed, "I THOUGHT I heard music! on which instrument were you performing, Miss?" "On the grid-iron, sir, with an accompaniment of the frying-pan!" replied she; "my mother is without HELP, and she says that I must learn to FINGER these instruments sooner or later, and I have this day commenced taking a course of lessons."

The present system of domestic education has less of common sense in it than any other arrangement in social life. The false idea that it is ungenteel to labor—especially for a lady—more especially for a city lady—but most especially for a WEALTHY, YOUNG, CITY lady—prevents thousands from taking that kind and amount of bodily exercise on which sound health and firm constitution so much depend. Those who are brought up to work in the country, and go to the city and make a fortune, indulge the false pride of training their children to despise labor, which was the birth-right of their parents, and make it a point to deery honest toil, in which they were themselves reared, and to which all their relatives are still devoted. This is mushroom aristocracy, and the most contemptible of all. Young men will willingly become clerks, and roll and lift boxes, and so long as they are CLERKS, and in a mercantile house, and can wear a standing dicky, they despise an apprentice to a business perhaps far less laborious and far less humiliating and subservient—all because they are MERCHANTS, or intend to be.

The successful merchant is a laborious man, but so long as his efforts are not regarded as labor, it does not wound his pride. He toils for thirty years as vigorously as a mechanic, but not exactly understanding that his work is really labor, he feels that he has just as good a right to despise it as does the man who is born to a fortune; and he teaches his wife and daughter to despise every useful occupation, and goes to his store daily to

sweat and toil for gold, not doubting the respectability of his efforts, however onerous, so long as the world does not brand it with the disgraceful name of **LABOR**. For such men—for ANY man to despise the ennobling and God-ordained institution of honest toil and honest sweat for an honest subsistence, is making war on the natural institutions and best interests of society, and treading sacrilegiously and contemptuously on the ashes of his father or his grandfather who tilled the soil. Young men! you are fostering a false pride which will ultimately rankle at the core of your happiness and make you slaves indeed. Off with your coats, and in the name of reason and liberty rush with manly strength into architecture, agriculture, or the manufacture of works of utility, and leave the measuring of tape to those whose souls are as "short as the yardstick and as narrow as the tape." Be men! cease to crowd into clerkships and starve your way through life in the vain hope of being the fortunate ONE who shall become rich out of the five thousand who will remain poor. Ladies, if you would be worthy of your age, of the genius of a noble country, and of an exalted civilization, set us an example of wisdom by employing your time on something useful to the world. Are you rich? thank God, then, that you may have your time at your command to bless and benefit your less fortunate sisters of want, and their helpless offspring. You can thus become angels of mercy, almoners of good, and merit the benedictions of God's poor while you live, and their tears when you die. It is a disgrace to citizens of a **REPUBLIC** to foster ideas of **CASTE**, **UPPER CIRCLES**, **LOWER CLASSES**, etc., as constituted merely by wealth. It is a distinction dictated by perverted **Acquisitiveness** and **Approbativeness**. **INTELLECTUAL** and **MORAL** aristocracy is less intolerable than that based on wealth and its adjuncts, and is the only admissible feature of the very questionable feeling in a land of freedom.

We might as well caress a jeweled swine, as to honor and embrace a base-minded and vicious millionaire, yet wealth makes vice and ignorance respected by those whose god is gold. This an age of **Acquisitiveness**, an age in which the **GOLDEN** idea is paramount; God grant that its reign may be short, and that another, and higher, and holier faculty may "take its office."

ARTICLE XX.

AIM HIGH.—TO YOUNG MEN. BY G. P. MOORE.

IN this age of progress and improvement, he who would rise to eminence and usefulness must aim high, or fail of attaining any great end. No age has equaled the present in its advantages for the development of mind, and for carrying out the great designs for which man was created; for, in addition to the means which those enjoyed who have gone before

us, we have their wisdom and experience to aid us in our researches and investigations, in forming our decisions, and executing our plans. The attainments of the past will not suffice for the future. Starting at the point where others closed their labors, we may advance in the paths of wisdom, and prepare the way for our successors, in their turn, to roll forward the car of human improvement. A great field is open before us for noble enterprise and laudable exertion; and we may, if we will, accomplish a greater amount of good than any generation which has preceded us. It is vain to suppose that the day of great achievements passed away with the age of miracles, or with the death-struggles of those whose names come down to us on the page of history.

The spirit of enterprise will never lack channels in which to develop itself, and the aspiring mind will ever find ample fields for the exercise of its noblest powers. 'Tis true there are crowds in every department of labor and science, but too many rush into a calling for the purpose of being honored by it, rather than conferring honor upon it. Man's aims mark his destiny. He whose aspirations do not soar above mediocrity in his calling, will never rise to distinction, nor move in a sphere of extensive usefulness. But, with the ordinary blessings of Providence upon well-directed efforts, there is no sphere so extensive, no station so exalted, that the persevering, energetic, and aspiring may not hope to attain. If a laudable ambition to excel, in all honorable pursuits, was more prevalent among mankind, there would be fewer hollow pretenders, and more men of sterling worth. For the latter, our country loudly calls.

Many, whose lives were spent in her service, have been gathered to their rest; and others, bending under the weight of years, will soon follow. The responsibilities, which now rest upon THEM, will soon devolve upon OTHERS. Then let the rising generation cherish exalted aims and noble purposes. Let them realize the fearful weight of obligation that is so soon to rest upon them, and prepare to discharge their duty faithfully to their country, their race, and their God.

Thus shall the measure of their days be filled with usefulness, and "departing from a world, made wiser and better by their having lived in it," they may not only "leave on Fame's imperishable tablet, their own initials, covered in letters of living beauty," but may leave behind them a noble example, and an influence which shall be measured only by the bounds of eternity.

No person, after having his intellect imbued with a perception of, and belief in, the natural laws, can possibly desire continued idleness as a source of pleasure; nor can he possibly regard muscular exertion and mental activity, when not carried to excess, as any thing else than enjoyments, kindly vouchsafed to him by the benevolence of the Creator.

MISCELLANY.

UNFORTUNATE ORPHANS.—We give the following a place in the Journal because it has so much of sound practical sense and philosophy in it. It would be far better for the race, if the vagrant and vicious would cease to become parents, but while an unfortunate generation of children are forced upon existence, with their “teeth set on edge” by the “sour grapes which their parents have eaten,” it is a noble work of charitable justice for the well-born to care for, and, as far as possible, overcome by proper training the unfavorable birth-inheritance of these children. They have, as human beings, a social birth-right and a claim upon us for the improvement of their natures to as high a degree of elevation as they are capable of receiving, and it is the part of political wisdom and economy, as well as of charity and justice, to educate them for usefulness and happiness.

THE CHILDREN OF THE CITY.—The great and philanthropic city of New York has under its paternal care, at the nurseries on Randall’s Island, more than a thousand children, from infants a few weeks old to well-grown boys and girls. They are of every degree of development; some are as finely formed and intellectual children as could be found any where; a large portion show, in unmistakable and ineffaceable characters, a degraded paternity. The laws of hereditary descent never had more striking illustrations. Some of those children will grow up beautiful; some will develop taste and genius, while not a few are irrevocably predestined to lives of ignorance, brutality, and crime. They have all the same advantages of education, but they are of different races and extraction. It would not be difficult for any skillful man to go among these children and separate the good from the bad, the bright from the dull, the well-born from the ill-born. There are breeds of men as well as of horses and cattle, dogs and canary birds.

Let us see where these children of the city come from. A large number are picked-up infants, a few days or hours old, and taken to the Alms House. Others are the offspring of drunken and miserable parents, who fall upon the public charity. Others are born of thieves and prostitutes. There are children there who have strong claims upon the sympathy and protection of our best society, and others who would have to look for their parents among the convicts of Sing Sing and the vagrants of Blackwell’s Island. Yet the more beautiful and promising of these children may be better cared for where they are than if they had been acknowledged by their parents; and how much better is it for the most depraved of them to have the care, discipline, and culture of that beneficent charity, than to be begging cold victuals from door to door, sweeping crossings, or learning to be thieves! They will have a fair start in the world. Some will become farmers, some mechanics, some sailors—doubtless some will become literary men, artists, and statesmen.

Those who go to the nurseries to adopt children for themselves should take all these things into consideration. They may find noble and beautiful spirits there, though the chances are much the other way, for much the larger portion must be, from the very nature of the case, diseased in body and mind. A good physiologist, or a good practical phrenologist, might aid greatly in making a selection. Mr. Fowler would have little difficulty in classifying these children, and could easily write out the character and disposition of each, with a pretty certain account of its parents. The ten Governors

could not do a better thing than to employ some proper person to make out a list of these children, with their capabilities, virtues and vices, defects and diseases, with reference to their training and destination. Such a record would be very interesting now, and for future reference. Persons going to select children could have some guide to aid them, and it would be a great advantage to the children themselves, in preventing the misfortune of being placed in conditions for which nature has not suited them; for this is one of the curses of all kinds of artificial civilization.

This is a matter that ought to interest a vast number of our citizens, for the city nurseries are the asylums of the children, and near relations of a great many, and none of us can know, who, in the changes of life, may not become a subject of public charity. We say charity, but it is a sacred right of all children to be nurtured and educated, and the State owes them that right always. Parents may perform the duty of the State, but it is the business of the State to see that it is performed, because on the proper education of the children of a State depend its safety and prosperity.—*MERCHANT'S DAY-BOOK.*

THANKS TO CO-WORKERS.—We are receiving the most cheering letters from all parts of the country, and long lists of subscribers to the new volume; indeed, never, since the Journal was established, have the subscriptions come in so rapidly; the south, particularly, is doubling the number of its readers, and the west, the north, and east, are doing nobly. Voluntary agents are canvassing old and new ground, and their success is abundant. Some send "thirty, some sixty, and some an hundred," and the "cry is, still they come." The following is an illustration. May we not ask hundreds of others, with warm hearts and earnest purpose, to "go and do likewise?"

W. RANDOLPH, Jan. 7, 1850.

MESSRS. EDITORS:—I have been once more reminded of my obligations to HUMAN SCIENCE by the return of another NEW YEAR, and I have again found it a pleasure to call among the old veterans, as well as newer proselytes, and ask the stereotyped question, "Will you take the Journal again?" These twenty-eight names (and I hope to get more), will give you some idea of the general answer. Friends once born into the world of phrenological light, are friends forever.

The present generation appreciates not in the full sense this sovereign instrument for human improvement. Every brilliant genius puts forth emanations in advance of the age in which it lives. Shakspeare was not half known in the seventeenth century; and, more especially, all those who labor for the social and physical education of man, must endure the same mortification. The warfare, in which you have led, has been tedious, and often aggravating, but unyielding independence from the bubbles of false philosophy must secure a final triumph.

Yours, with esteem,

WILLIAM HUTCHINSON.

PHRENOLOGY AND THE CLERGY.—We see by the Frankford, Pa., Herald, that Rev. Joseph A. Warne is engaged in a course of lectures on Phrenology, in Frankford. He takes strong grounds against atheism, materialism, and infidelity, and employs Phrenology, as the strongest argument, to overthrow irreligion, and establish the philosophical evidence of the adaptation of the teachings of the Prince of Peace to the nature of man, and his wants as a moral and religious being. Mr. Warne is an honest and earnest advocate of truth, and knows, by experience, what persecution for the sake of the truth implies. He has our best wishes for his success in the noble enterprise in which he is engaged.

A FACT FOR PHRENOLOGY.—Two boys of my acquaintance, both brought up under strict religious training, exhibited this singular difference: the one was remarkable for his piety and morality, up to manhood, the other, a thief from his first ability to steal, even the smallest articles, up to his fifteenth year, about which time he began to reform. And such was his propensity to steal, that he spared nothing that came in his way. Even before he could LIFT an ox-yoke, he was known to DRAG ox-yokes, from neighbors' barns, a short distance, and cover them with barks and grass. When about six or seven years old, in one summer, he piled up, in the woods, nearly all the chains, hoes, axes, and such like articles, that there were in the neighborhood. He was known as THE THIEF.

Poor little fellow! all methods, but the right one, were tried for his reform, and, for years, tried in vain; that which would have reformed a dog, would not reform him. The cudgel was applied by parents, schoolmaster, and neighbors, and sometimes almost unto death, yet the propensity seemed rather to increase with an increase of severity. True, his caution was increased, and it became more and more difficult to detect him, and to find the articles stolen. He therefore became the more dangerous and troublesome as he grew older.

I cannot say that he ever did reform, although, when about fifteen years old, he began to have a better character, and fewer crimes were laid to his charge.

What but Phrenology can explain the reason for this difference between the boys: the one a saint from childhood, or rather infancy, and the other, the most extraordinary thief that was ever known? Yours, etc.,

CHENANGO FORKS, N. Y.

IRA WILCOX.

MR. EDITOR—I have been a reader of the Journal the past five years, and have experienced a pleasure in the perusal of its pages which no other publication affords. No consideration whatever would induce me to part with the information thus obtained. Here the nature of man is unfolded, disclosing the motives which are the secret springs of his conduct. Here the sources of passion and impulse, and the causes of that illimitable diversity in character and disposition, which exists among men, are plainly revealed. Knowing the nature of my fellow-men, I know better how to adapt myself to them. I see they are not what my judgment, unaided by the light of Phrenology, would often infer. I find that many of their exhibitions of unkindness and ill-temper result from their circumstances, their education, or condition, rather than inherent malice or ill-will. Thus I account for inconsistencies in the conduct of the good. I learn to overlook offences, and excuse the apparent injustice of friends. To a departed mother, I owe every thing which makes life desirable, or existence a blessing. Between her and me, there was a bond of union which time and distance could not sever. I look back upon her with the most intense and vivifying emotion. In the seclusion of the forest, in the retirement of study, in the wakeful hours of night, I hold sweet communion with her departed spirit. Every pulsation of kindly feeling, every throb of generous sensibility which I experience, is usually prompted by recollections of her kindness and care to me. When I listen to the sweet strains of music, it always calls forth a reminiscence of her, which stirs the deepest fountains of emotion within me. Every discordant passion of my nature is hushed, and my heart overflows with love to my

race. She seems like a guardian spirit from above, looking down upon me, beckoning me onward, and upward, to her own blissful abode. If there is one motive which, more than all others, excites aspirations for inward purity and perfection, and prompts to elevating and ennobling effort, it is the hope of a joyful and happy re-union with her. Maternal influence is the guiding star of my conduct, and not until the last thread of life shall be sundered, will that influence cease to be felt and appreciated. I look back to scenes of intellectual and friendly converse with her, and count them among the happiest moments of my existence. But not until I had drank in the spirit of Phrenology, did I duly appreciate her worth, and wholly overlook the occasional ebullitions of an excitable temperament, which sometimes interrupted the natural flow of my affections. Then, how joyful our intercourse, how friendly our union, how free from reminiscences which embitter recollection! Oh! what magic, what enchantment, there is in a mother's love! What, like this, can break the spell of temptation, and subdue the power of sinful desires and inclinations? Let me say to mothers, in conclusion, you do not realize the extent and power of your influence. A Colt, under trial for murder, could hear the recital of facts which proclaimed his doom, and witness the mangled corse of his victim, unmoved. He could bear the looks of contempt from assembled crowds, the imprecations of opposing counsel, and the execrations of the press, but was melted into tears at the sight of a lock of his mother's hair! The disposition of your child is dependent on your guidance and direction. An angry look, a harsh imprecation, may make an impression on its plastic nature which time will not efface. It may live and rankle in its bosom, when the voice which gave it utterance shall be hushed in the slumbers of the grave. Would you have your child grow up a peevish, misanthropic Byron—whose pen was dipped in gall—the scourge of his race? Beware, then, how you excite its passions by unreasonable reproof. Repress those risings of ill-nature which now, so often, wound its feelings. Tear not its tender susceptibilities with harsh imprecations. Bear with its restlessness and impatience, its innocent prattle, its childish glee, and its boisterous mirth. Notice its faults with friendly admonition, and cherish virtues with constant and unremitting regard. Be always a mother, and let nothing interrupt the natural flow of maternal feeling and affection. Then shall your child yield a willing obedience to your requirements, grow up to gladden your heart by its correct and exemplary deportment, and when age, with its cares, shall creep upon you, be a willing attendant on your tottering footsteps, and lighten, with the radiance of filial affection, the dark and narrow passage which marks your entrance to the tomb.

JOHN N. ABELL.

COLUMBIA, Con., Jan. 14, 1850.

PHRENOLOGY IN GEORGIA.—A friend writes us that there is a great demand for a good lecturer on this science in the south, and especially in Georgia. We hope this want will soon be supplied. There is no doubt but a very liberal support would be given to a competent lecturer and examiner in Georgia. The circulation of this Journal, and our other publications, has increased, within a year, more than four-fold in this thriving State.

LECTURE BEFORE THE PHRENOLOGICAL SOCIETY, BY PARKE GODWIN, ESQ.—The lecture before the Phrenological Society, last evening, by Mr. Godwin, was on GOETHE,* including a rapid delineation of his biography and a profound criticism of his writings. It was a more lucid and discriminating estimate of the great German Poet, with a warmer, freer, and more genial appreciation of his position as a literary artist than has often, if ever, been presented to an audience in this city, or perhaps in this country. The crowded assembly with which Clinton Hall was filled, listened to Mr. Godwin with earnest attention, the profound stillness of the house being broken only by the frequent cordial expressions of applause.

Mr. G. commenced with the remark that Goethe has always been a sorely perplexing subject to every class of citizens, whether regarded as an author or a man. He has been described as the Writer of his Age, but this is a superficial and inadequate statement. He is immeasurably above the men who are distinguished only by the use of the pen. Had the goose-quill never been invented, or the movable types of Faust stuck fast forever, Goethe would have made his mark on the world. He is not to be classed with such men as Lope de Vega, Kotzebue, and Sir Walter Scott, who were essentially writers; but is found rather in the nobler region of Dante, Homer, Calderon, and Shakespeare. He was a natural Artist, or Great Man—one of the beings whose advent creates an epoch for the world.

In calling Goethe the Artist of his Age, we do not overlook, said Mr. G., his claims as a Thinker. He was an Artist, because his natural endowments, his whole life and training, were more peculiarly artistic than those of any of his cotemporaries—because he has produced the noblest specimens of Art in its highest sphere, that of Poetry—and because he was more thoroughly inspired by the idea of Art, than any man of his time. His whole outward and inward life was one glorious picture; a soft atmosphere of beauty was the element in which he breathed; while he saw in the grand issues of art, a result as sublime and beneficent as the rapt visions of the Hebrew Prophets ascribed to religion.

Mr. G. then proceeded to describe the principal events in the life of Goethe, dwelling with remarkable beauty of portraiture on the influence excited on the development of the poet by the character of Frankfort, the quaint old city in which he was born; and, at a subsequent period of his life, on the brilliant environment with which he was surrounded at the Court of Weimar. This was a position where his majestic and graceful intellect could freely unfold, in a circle of cultivated friends, with means and leisure for the pursuit of art and capable of a delicate appreciation of his own lofty endowments. Such a fine and magnificent organization could find a genial atmosphere only in the ideal refinement of a court. Jean Paul has said that "under golden mountains many a spiritual giant lies buried," but had they been greater giants, they might, as Goethe did, have melted these mountains into images of beauty. But this life was valuable to him, not for its glitter and show, but because it gave him the enjoyment of spiritual freedom. Genius does not always thrive best in loneliness and poverty. All life finds its most sure and healthful growth in a congenial residence. Burns as a peasant was no greater than he would have been as a prince. Men of strong force will overcome obstacles, but the same force will exert itself more effectively when such obstacles are wanting. In the one

* Pronounced Gata.

case, he shall see a monstrous Polyphemus or savage energy ; in the other, a mightier, self-poised, majestic Jupiter. It is true "gold mountains have buried many a spiritual giant," but more in this world have been buried in mud holes and ditches.

After describing the biography of Goethe, Mr. Godwin presented an admirable criticism of his works in detail, abounding in original views, and sparkling with the choicest beauties of imagery and expression. Our very imperfect outline of a part of this lecture may convey a slight idea of the manner in which the subject was handled, but it gives but a slight and inadequate representation of the sagacious criticisms, the broad, philosophical generalizations, the noble conceptions of Art in its relation to human destiny, and the rare felicities of language, with which this masterly discourse was crowded.—TRIBUNE.

DR. ELDER, of Philadelphia, gave the third lecture before the American Phrenological Society at Clinton Hall, January 30, on the Utility of Phrenology. His clear and cogent reasonings, spiced with a racy humor, peculiar to Dr. Elder, won for him the friendship and respect as well as hearty applause of a large audience. The metaphysical reasonings and the critical distinctions relative to intellect, instinct, feeling, immortality, and man's hope and hold upon it, would be read with great interest. We hope to see this able production in a more enduring form, in which we, and others, may enjoy it again and again.

A FEW THOUGHTS FOR YOUNG MEN; a lecture delivered before the Mercantile Library Associations of New York and Boston. By Hon. Horace Mann. This work is well adapted to guide to honorable effort and noble achievement young men, for whose early education this philanthropist of the age has done more than any man living or dead. It is the breathing forth of concentrated affection for the young in language at once chaste and vigorous, comprehensive and poetical. It is worth its weight in gold. Every young man should read it. It may be ordered from this office. Mailable, price 25 cents.

"INQUIRER" complains that we are wanting in consistency, in our reply to him relative to the Flat-head Indians, vol. xii., p. 36 : that "Phrenology claims to read character by shape only where nature has been allowed her perfect work," and the statement on p. 148, vol. xi., that "nearly all men do not live in harmony with nature's laws." We meant, that if the head were pressed out of its natural shape by artificial means, we could not tell precisely what shape it would have assumed, had it been left to itself. A pumpkin may grow between two rocks, adapting itself to the form of the jutting crags, assuming any thing but the natural form of a pumpkin, yet it may be a large and healthy pumpkin after all. Yet nature has not had her perfect work, certainly, respecting form, and he were unwise to show such a product, especially to one who never saw the fruit, as a specimen of natural growth.

If "nearly all men go astray from obedience to natural law," they do not grow their heads in a box, nor between two rocks, and our phrenological descriptions correspond to this want of obedience. Rarely do we find a man who has made the most of himself by proper culture ; hence a phrenological examination discloses a want of perfect development in the head.

NEW BOOKS.

REFORMS AND REFORMERS OF GREAT BRITAIN AND IRELAND. BY HENRY B. STANTON. New York: John Wiley, Publisher.

We have seldom arisen with more satisfaction from the perusal of any book, than from the one bearing the above title. Its author is a man of rare talents as a writer; his style is compressed, stately, rapid, racy, and refreshing, and he hurries the reader on and on in his life-like portraiture of the Reforms and Reformers which have marked British history, until one feels like having lived and acted in those stirring times, and heard and seen those flaming orators that made tyranny tremble, and wrested from its grasp all of liberty which those countries now enjoy. The American Revolution was begotten in England. The first thoughts of full religious and civil enfranchisements leaped burning from the brain of Englishmen—received embodiment in the Pilgrims to the New World; and full development, and a name, in the Constitution of the United States. We give an extract from the work on Fox and Pitt, not as the best or most interesting, but as showing the manliness of the style.

Mr. Fox was totally unlike his great rival. Pitt was stately, taciturn, and of an austere temper. Fox was easy, social, and of a kindly disposition. Pitt was tall and grave, and entering the House carefully dressed, walked proudly to the head of the Treasury bench, and took his seat as dignified and dumb as a statue. Fox, burly and jovial, entered the house in a slouched hat and with a careless air, and, as he approached the Opposition benches, had a nod for this learned city member, and a joke for that wealthy knight of the shire, and sat down, as much at ease as if he were lounging in the back parlor of a country inn. Pitt, as the adage was, could "speak a king's speech off hand;" so consecutive were his sentences; and his round, smooth periods delighted the aristocracy of all parties. Fox made the Lords of the treasury quail as he declaimed in piercing tones against ministerial corruption, while his friends shouted "hear! hear!" and applauded till the House shook. Pitt's sentences were pompous and sonorous, and often their sounds revealed their own hollowness. Fox uttered sturdy Anglo-Saxon sense—every word pregnant with meaning. Pitt was a thorough business man, and relied for success in debate upon careful preparation. Fox despised the drudgery of the office, and relied upon his intuitive preceptions and his robust strength. Pitt was the greater Secretary. Fox the greater Commoner. Pitt's oratory was like the frozen stalactites and pyramids which glitter around Niagara in mid-winter, stately, clear, and cold. Fox's like the vehement waters which sweep over its brink and war and boil in the abyss below. Pitt, in his great efforts, only erected himself the more proudly, and uttered more full Johnsonian sentences, sprinkling his dignified but monotonous "state-paper style" with pungent sarcasms, speaking as one having authority, and commanding that it might stand fast. Fox on such occasions reasoned from first principles, denouncing where he could not persuade, and reeling under his great thoughts, until his excited feelings rocked him, like the ocean in a storm. Pitt displayed the most rhetoric, and his mellow voice charmed, like the notes of an organ. Fox displayed the most argument and his shrill tones pierced like arrows. Pitt had an icy taste; Fox a fiery logic. Pitt had art; Fox nature. Pitt was dignified, cool, cautious; Fox, manly, generous, brave. Pitt had a mind; Fox a soul. Pitt was a majestic automaton; Fox a living man. Pitt was the Minister of the King; Fox the Champion of the People. Both were the early advocates of the Parliamentary reform; but Pitt retreated, while Fox advanced; and both joined in denouncing and abolishing the horrors of the middle passage. Both died in the same year, and they sleep side by side

in Westminster Abbey, their dust mingling with that of their mutual friend Wilberforce; while over their tombs watches with eagle eye and extended arm, the molded form of Chatham.

THE PHYSIOLOGY OF DIGESTION. BY ANDREW COMBE, M.D. Illustrated with Engravings. FOWLERS and WELLS, Publishers.

The object of this very excellent work is to lay before the public a plain and intelligible description of the structure and uses of some of the more important organs of the human body, and show how such knowledge may be usefully applied in practical life. As health and a good constitution are the first conditions of human happiness, this work is really a boon to the human race, as it shows how to regulate diet so as to make the most of a good constitution and to repair and improve those which are naturally weak, or such as have been shattered by excess. Mothers desiring to train their children according to the laws of their being, will find this an invaluable work. The price has been reduced from Fifty to Twenty-five Cents, and may be sent by mail at a trifling cost for postage. To distinguish this from inferior editions, purchasers will inquire for the "TENTH ILLUSTRATED edition."

PHRENOLOGY AND THE SCRIPTURES; a Lecture before the American Phrenological Society, at Clinton Hall, New York. BY REV. JOHN PIERPONT. FOWLERS and WELLS, Publishers, New York, 1850. Mailable, price 12½ cents.

This able production of a sound and mature mind is worthy of careful perusal by every person in the land. It shows in simple yet dignified language, the moral philosophy of Phrenology, and its harmony with the teachings of Jesus Christ and his apostles; also develops a beautiful analysis of Conscience, and the means by which the standard of right is established in the mind, and solves the difficulty existing in public sentiment relative to the moral character of conduct, and explains why equally honest men differ so widely on moral questions. If he had done nothing more than to discuss the philosophy of Conscience the work would be a treasure, but this is only one of the mental gems in the casket. The work must be widely read and highly prized.

EXPERIENCE IN THE WATER-CURE. BY MARY S. GOVE NICHOLS Water-Cure Physician, etc. New York: Fowlers and Wells.

The author of this work enters heart and soul into sympathy with the sufferings, especially of her own sex, and writes her "experience," which has been widely extended, in a style at once entertaining and profitable. Every family will be benefited by her teachings, for she communicates, with nervous energy, what she has seen and known, and shows up not a few of the errors of the old practice with woman's peculiar piquancy.

Fowlers and Wells, Publishers. Mailable, price 25 cents.

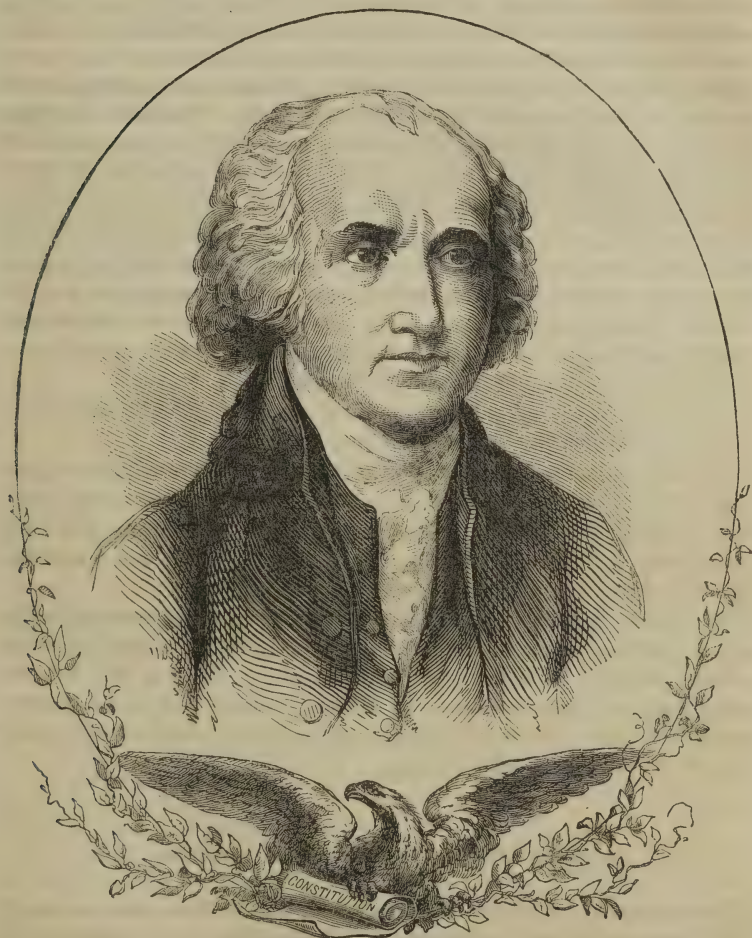
THE ILLUSTRATED SELF-INSTRUCTOR IN PHRENOLOGY AND PHYSIOLOGY, with one hundred Engravings, and a CHART. By O. S. & L. N. FOWLER. Fowlers and Wells, Publishers. Mailable, price 25 cents.

This is a new and valuable work, designed for students of their own characters, and for phrenologists to record examinations; and it is believed that this will supply a demand long felt by the phrenological world, and especially by those who teach the science.

ARTICLE XXI.

PORTRAITS OF THE PRESIDENTS.—NO. IV.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF JAMES MADISON, WITH A
 LIKENESS.



No. 9. JAMES MADISON.

JAMES MADISON had a predominance of the mental temperament, well sustained by the vital, giving bodily ease and activity, with clearness, strength, and sprightliness of mind. His general organization was smooth

and harmonious, showing less boldness and stateliness of character, than prudence, strength, and harmony, which would enable him to so husband his resources as to be continually useful, and live to good old age. His brain was comparatively large, and its texture evidently firm and compact, and very prominent in the superior and frontal region. His forehead was broad and high. He had versatility of talent, originality of mind, and a comprehensive, reasoning, analogical, discriminating intellect. He relied much upon his own mental strength, and was thus well qualified to be a pioneer in the formation and arrangement of the nice machinery of a new and untried system of civil government. His intellectual brain, connected with his temperament, eminently fitted him for a scholar. Secretiveness, Cautiousness, and the reasoning intellect being large, with a predominance of the moral feelings over the animal passions, gave a conservative tendency of mind, resulting in prudence, forethought, policy, and discretion, which, joined with large Order, enabled him to carry into execution his designs with such perfect method and consistency, as almost necessarily to preclude failure, and enabled him to calculate, from the beginning, upon positive results. These qualities, carried out in practical life, enabled him to perform those labors in the formation of the government which entitle him to the reputation of "the Father of the Constitution."

He had precision, but not copiousness of speech, making his style pure, chaste, logical, and highly argumentative.

Constructiveness was large, which, added to his intellectual powers, Ideality, and Imitation, gave him ingenuity and skill, which was so apparent in his writings, debates, and labors in framing the Constitution with such nice checks and balances as to require so few changes in half a century, although it was but an untried experiment at the time.

His social organs were all large, evinced by warm attachment to family, and in gathering around him a large and choice circle of friends, whom he retained through all the chances and changes of political life, and his smoothness and conservativeness of character, joined with social quality, enabled him, for a long time, to enjoy the confidence, respect, and friendship of the country in official station.

BIOGRAPHICAL SKETCH OF JAMES MADISON.

JAMES MADISON, the fourth President of the United States, was a native of Orange county, Virginia, where he was born, on the 16th of March, 1757. He was of Welsh origin, and his ancestors were among the first settlers of Virginia. He graduated at Princeton in 1771, and two years afterward commenced the practice of the law in his native State. He was elected to the General Assembly of Virginia in 1776, and the next year was appointed a member of the Executive Council. He was chosen a delegate to the Continental Congress in 1779-80, and continued in that post until 1784. Two years after-

ward, he was appointed a delegate to a Convention held at Annapolis, Md., for the purpose of adopting uniform commercial regulations binding upon all the colonies. But five States were represented, and the delegates adjourned in recommending a National Convention of all the States, to be held at Philadelphia, in May, 1787. At this Convention, of which Mr. Madison was an active and leading member, the Constitution of the United States was finally adopted—Mr. Madison generally agreeing with General Washington in the necessity for a strong national government. Returning from the National Convention, Mr. Madison was elected to the State Convention for ratifying the Constitution, and exerted all his energy and influence to secure that object. It was finally achieved by the vote of 89 to 79, and Virginia consequently gave in her adhesion to the Constitution. But in the State Legislature the democrats were in the majority, and an attempt made to elect Mr. Madison to the United States Senate was defeated. He was, however, elected to the House of Representatives by one of the congressional districts, and remained a leading member of Congress until the close of Washington's administration. Gradually, however, his political sympathies seemed to have cooled, and he opposed the funding system, the national bank, and other measures supposed to originate with Mr. Hamilton—acting generally with Mr. Jefferson, then Secretary of State, and his friends.

In 1794, Mr. Madison married Mrs. Dolly Paine Tod, of Philadelphia, who, by her numerous graces of mind and person, is justly esteemed one of the most distinguished women of her time. In 1794, he introduced into Congress a series of resolutions on the subject of commerce with foreign nations, based on a previous report, made by Mr. Jefferson. He ever after continued to act with the republican party, and in 1797 retired from Congress, and accepted a seat in the Virginia Legislature. Here, in 1798, he made a report on the alien and sedition laws of Mr. Adams, which has since been regarded as the text-book of State-rights.

In 1801, Mr. Madison was appointed Secretary of State by Mr. Jefferson, which important post he occupied during the whole of Mr. Jefferson's administration, and succeeded him as President, in 1809, having been nominated and elected by the democratic party. In the third year of his administration, the commercial difficulties which had for a long time existed between Great Britain and the United States broke out into open rupture, and war was declared by Congress against the mother country. Mr. Madison was strongly opposed to this extreme measure, and it was only upon the urgent persuasion of the leading members of his party, that he, at last, yielded his consent. Shortly after, he was re-nominated and elected to the Presidency.

The causes and events of this war have been too often, and too frequently discussed, as well in books and histories as in the journals of the day, to render necessary any elaborate notice of it. Suffice it to say, that Mr. Madison showed his willingness to conclude it, honorably, on the first occasion, in consequence of which a treaty of peace was signed in Ghent, in the month of December, 1814. This war has been made the occasion of an infinite amount of vituperation between rival politicians and party journalists; and it was, at one time, deemed sufficient to destroy the political prospects of any public man, if the odium could only be fastened upon him of having been opposed to the war. But a juster and more humane sentiment now prevails, and men no longer pretend to see peculiar

evidences of patriotism in a disposition to cut one's neighbor's throat, or to burn and pillage his house.

During this war of 1812, the British forces advanced to Washington, and captured the public buildings of the general government, burning them to the ground. Mr. Madison and several of his officers narrowly escaped falling into the hands of the enemy, and saved themselves only by a precipitate flight. This circumstance was made, at the time, a subject of ridicule by the opponents of the administration, in which Mr. Madison was very unjustly made to share. But so tenacious is a joke, a nickname, or a ludicrous embarrassment to a great man, that it sticks to him forever.

After the establishment of peace, which was hailed with sincere joy by the people of all parties, agriculture and commerce began sensibly to revive; but the interests of manufactures drooped for want of adequate government protection. After serious deliberation, Mr. Madison embraced the views of the protectionists. At the same time, he changed his opinions on the subject of a national bank, and signed the bill incorporating the bank of the United States, in 1816, although he had opposed the charter of the old bank as unconstitutional, and had, in 1815, returned to Congress the bill for the re-charter of the old bank.

Mr. Madison was sixty-six years of age when he retired from public life to his beautiful seat of Montpelier, Orange county, Virginia, where the remainder of his days was passed in peaceful and domestic pleasures. In 1829, he was sent to the State Convention to revise the Constitution of Virginia, and for several years acted in the capacity of Visitor and Rector of the University of Virginia. Besides, he was president of an agricultural society, before which he delivered an address still celebrated for its beauty, eloquence, and practical ideas. Mr. Madison died on the 28th of June, 1836, at the age of eighty-five years. He was mourned sincerely by the whole nation, and his grateful countrymen conferred upon him, as an ever-enduring token of their love and respect, and as an acknowledgment of his great services to his country, the proud title of the Father of the Constitution.

ARTICLE XXII.

THE ANALYSIS AND GROUPING OF THE SOCIAL FACULTIES.

AN article in the January number showed the inimitable philosophical beauty manifested in the location of the various groups of the phrenological faculties. We propose now to apply that law more in detail to the social affections.

AMATIVENESS is located between and behind the middle of the ears, the farthest back and lowest down of all the organs, on the very borders between the body below and brain above, in order that it may transmit both the physiology and mentality to unborn generations. It is adapted to those means chosen by the Author of our being for the continuance of the species, and creates CONJUGAL LOVE. Its influence upon the mind is just

like its position in the brain, namely, **BASSILAR**. It lies at the bottom of the other faculties, and exercises upon them an influence akin to that exerted by the foundation upon the superstructure. As the motive power and stimulus of the other faculties, the lever with which to move them, it probably has no equal. Uncombined with the higher faculties, its exercise is gross, and this corresponds with its inferior and posterior position in the brain. But when combined with, and sanctified and directed by, the higher faculties, its influence upon character and society is fundamental and all-powerful. In short, the analogy between its function and location is perfect

But it was created for a specific purpose, and that purpose is the production of **OFFSPRING**. Accordingly it requires the conjoint exercise of **PHILOPROGENITIVENESS**, which, adapted to the infantile condition of our race—to the fact that man enters the world in a condition incapable of caring for himself, and therefore requiring parental aid—takes the products of **Amativeness** and rears them to maturity. Moreover, in the economy of our nature, conjugal love greatly promotes parental affection, and parental love enhances conjugal. The fact is both unmistakable and attested by the experience of all husbands and wives who love each other, that in proportion as they love each other will they love their mutual offspring, while love for their offspring promotes love for each other. In fact, many husbands and wives are bound together almost exclusively by their regard for their offspring. That is, in the economy of our nature the action of **Philoprogenitiveness** enhances that of **Amativeness**, while that of **Amativeness** greatly promotes that of **Philoprogenitiveness**. And, accordingly, these two organs are located **SIDE BY SIDE**, in order that they may act and re-act upon each other with the greater facility. Is there not a philosophical beauty in locating **Philoprogenitiveness** by the side of **Amativeness**, which stamps this science as the workmanship of Infinite Contrivance? Some **MEANS** are employed by nature for causing parental love to enhance conjugal, and conjugal parental, and what means as likely or as efficacious as this juxtaposition of their organs?

These family relations also require a **HOUSE** or place in which to exercise the domestic affections, and accordingly **INHABITIVENESS**, the home-loving and providing instinct, is located directly over **Philoprogenitiveness**, the express office of which is, to provide such home. Is not its position, then, in accordance with its office? How strong the disposition in those who have a family, to have a home, either by ownership or by rent! They do not feel that they **CAN** live without it. Now why should the family relations so powerfully provoke this home-craving any more than intellect, or taste, or benevolence, or the other feelings? Solely because **Inhabitiveness** is located **BY THE SIDE** of **Philoprogenitiveness**, so that the action of the latter provokes that of the former by proximity of location more than that of the organs situated farther off.

Directly above Amativeness, and alongside of Philoprogeneritiveness, is an organ called UNION FOR LIFE, adapted to the PAIRING principle. The requisition for this pairing is obvious. Philoprogeneritiveness creates in each parent a love for its own children, greater than for other children, and especially imposes upon them the duty to take more especial care of their own than of other people's children. Since, therefore, two parents are required in the production of every child, and since the care of both father and mother is indispensable in its proper education, it becomes necessary for all the children of either of these parents to be BY THE OTHER, else endless confusion in their education would ensue, from two parents pairing together to produce a given child, and then each pairing with another in the production of other children, and with still another in the production of others. Even second marriages are less favorable in this respect. Stepmothers cannot possibly be as good to the children of another mother as to their own. And if so slight a deviation from this principle produces such disastrous results as are often seen, how incalculable the evils consequent on the perpetual and promiscuous re-pairing of parents.

Of course, this pairing principle requires to be employed in conjunction, not with Acquisitiveness, or Ideality, or Intellect, or any of the other faculties, but only with Amativeness, and hence it is placed by the side of Amativeness, and also by the side of Philoprogeneritiveness, and partly between the two, a principle inimitably beautiful, when taken in conjunction with its function, and that of the other social faculties.

The consummation of these social ties requires that they should be exercised in conjunction with FRIENDSHIP. Man was made for society. Intercourse with his fellow-men excites and sharpens up all his other faculties. Such friendly intercourse is doubly beneficial, and absolutely indispensable in the family. Accordingly, ADHESIVENESS, the congregating instinct, and author of all friendship, is located by the side of Union for Life, and joins Philoprogeneritiveness and Inhabitiveness, in order, thereby, to bind the whole family together in one common bond of pure domestic attachment. The wife desires her husband to be her very best FRIEND, as well as her husband, and so with the husband as regards his wife, and so with children and their parents, and parents and their children, and hence the matchless beauty of this principle, for Adhesiveness is not only located in this domestic group, but, as it were, ABOVE them all, that it may overshadow and cement them all.

One other point deserves notice, namely, the CENTRAL organ of this group, taken in conjunction with its office. For what end were all these social elements created? What is their rationale, or the office in the animal economy, which they subserve? The continuance of the race, of course. In other words, CHILDREN. That is, progeny is the central function, not of Amativeness merely, but of Union for Life, and of Inhabitiveness.

ness and Adhesiveness as well as of Philoprogenitiveness. In other words, the entire central group has for its one central end and object, offspring, and nothing else. Or thus, as children constitute the one central function of the whole social group, the pivot around which all the other domestic ties revolve, the rationale for which they were all created, the one cardinal end which they all subserve, so Philoprogenitiveness is the central organ of the social group, just as its function is the central function of the domestic faculties. And this law of the central function applies to each of the other groups, as we shall show in subsequent articles.

ARTICLE XXIII.

A NEW, BUT EFFECTUAL PREVENTIVE OF CRIME.

No preceding age compares with the present in the number and importance of those moral problems now upon the tapis for solution. Among these, the proper mode of TREATING CRIMINALS claims paramount rank. That the present method of preventing badness, and promoting goodness, by fines, imprisonment, and death, is most horrible in itself, as well as incapable of effecting those results, is most certain—so certain, that the more men are punished, the worse they become. Prison-discipline societies are urging a humane mode of treatment; while phrenologists very justly argue, that criminals should be put under MORAL AND SANATORY regimen, calculated to develop the higher faculties, and remove frenzied excitement from the propensities. That the latter two are each making rapid strides upon the present punitive method is obvious, yet that they do not cover the WHOLE ground is equally so. Far better for criminals and society if the former were treated upon these principles. But we write this article to propound a still BETTER method for obviating vice and promoting virtue, namely, KEEPING A TENDER PARENTAL WATCH OVER THOSE PREDISPOSED TO GO ASTRAY. By a law of nature, whatever is weak seeks support, and leans upon what is stronger—a law which applies equally to mind, and causes those whose intellects are defective, or whose moral tone is weak, to lean upon the judgments of those more intellectual than themselves, and to put themselves under the restraining influences of the moral. An illustrative anecdote: A man naturally predisposed to steal was caught pilfering tools from his employer, in whose confidence he had till then stood very high. Compelled reluctantly to suspect his guilt, this employer watched him, until he could fasten the crime home upon him, and then calling him aside, addressed him somewhat thus: “Friend, my confidence you have always had, yet have now abused. You have laid yourself liable to a state’s-prison conviction; but although in my power, I will not arraign

you before the law, partly on your own account, and partly on account of your family." Here the criminal plead earnestly not to be exposed, and promised a thorough reformation, adding that his propensity to theft was so strong, that he found it next to impossible to restrain himself, but that he had taken the things, not because he needed them, for he had no earthly use for them, but from an innate disposition to take what belonged to others, and that he would give the world to be able to control this thievish propensity. The employer replied: "I will help you control it. Hereafter I will watch over you, not as a police officer would watch a suspected burglar, but with a fatherly eye, which has for its object rather to help you govern those feelings than to arrest you if detected. When this disposition comes over you, think of me." The result was, that this natural thief put himself under the moral guidance or restraint of this employer, and was thereby enabled, for many years, to keep down this propensity. Finally this employer gave up his business and removed to Texas, while the poor man dismissed to engage in other pursuits, finding it next to impossible to govern himself without this foreign aid, FOLLOWED HIS OLD EMPLOYER TO TEXAS, and begged him to give him something to do for his living, "Simply because," said he, "your influence over me is amply sufficient to keep me from stealing; but without such influence, I feel that I cannot stand alone."

The point of this fact is this. Just as long as this thief was under the influence of that loved employer, so long this thievish disposition was held in check by the moral force swayed over him in conjunction with his own will, but that removed, his will proved insufficient.

This fact illustrates the only true mode of preventing vice. Hence every man predisposed to any sort of crime, should seek out and put himself under the moral protection of some good man, requesting him to watch his steps, advise with him, and help him to strengthen his resolutions, and thus keep him in check. And every good man and woman should also seek out some one or more weak brothers or sisters over whom to exert this moral force. If this principle were generally adopted, it would be perfectly efficacious as a preventor of vice. Even now, imperfectly as it is exercised, very few who have a loving wife, or parents, or friends, commit overt acts of wickedness. Our criminals are generally those who are friendless, and therefore lawless, and have no moral staff upon which to lean.

To obtain and maintain this moral force over those predisposed to sin of any kind, is perfectly easy. Nothing is requisite but to approach them in the spirit of love and goodness. They seek such protection, just as the chicken seeks the protection and wings of its mother. Such men are easily led, if properly approached. Of this the Washingtonian movement furnishes a striking illustration. It was this very principle we are presenting which, in virtue of its own inherent power, enabled the Washingtonians to drag from the burning curse those victims of intemperance almost

consumed by "fire water," and it will have just as efficacious an influence in reforming every species of vice. As long as the reformed Washingtonian feels that others are interested in him, and that, if he falls, he will wound the feelings of those good friends, it is almost impossible for him to yield himself up to the beastly appetite, and few, if any, would have fallen if they had been thus duly watched till they became strong enough to walk of themselves. Mark the manner in which that movement commenced. Several liquor drinkers clubbed together, and pledged their mutual faith to each other that they would drink no more, and though no one of them possessed, separately, the power to govern himself, yet, by banding themselves together, a sufficient moral force was created to enable them all to resist this besetting sin. And they then extended this moral power over their friends, until it spread throughout the land.

To apply this law to tobacco chewing and smoking. If there should be any acquainted with each other, in a place, who wish to abandon this practice, let them seek one another out, and express to each other their desire to quit this vile and polluting practice, and each agree to watch over the other, and sustain each other while becoming weaned from the narcotic stimulant, and such will be far more likely to hold out than if they resolved, separately, to themselves, for, in the former case, a powerful feeling of emulation and honor is at work. They feel that they would disgrace themselves, and break their faith, if they returned to their former habits. Especially if all the tobacco chewers in a given town could be persuaded to come into a like measure, how much more easy for all to wean each other in concert than for each one to break off alone. Tobacco consumers who would reform, please try the efficacy of this movement, and, suiting the action to the word, I offer myself as a receiver of all those pledges which may be sent me by letter, and thus watch over any of my readers who are willing to swear off. How many of you will send in your names as pledges to such a resolution?

Of swearing, the same general practice holds true. But I need not particularize. So it is of sudden anger. Let two peevish, fretful persons—husbands and wives, for example—who occasionally lose temper toward their children, or toward each other, wish to break themselves and each other of so uncomfortable and pain-causing a habit, reach out your hands, and say to each other, Henceforth let us endeavor to govern this petulant and fault-finding disposition, and aid each other in supporting a similar resolution. You have little idea of the ease with which, under such circumstances, this exceedingly troublesome habit could be entirely obviated. Yet understand it as an indispensable condition, that this moral watching must be performed with the utmost TENDERNESS, as well as SOLICITUDE for the weak brother or sister. Censure breaks the magnetic spell. They must be bound together in the ties of moral interest in each other. They must watch each other, as a mother would guard her son against vicious predispositions.

Especially do these remarks apply with peculiar force to young men who are straying from under parental influence, and forming bad habits. Reader, know you such a young man? Can you not be to him in the hour of temptation a father? And can you not ingratiate yourself into his filial regards, and after obtaining his promise to reform, support him by your moral force in keeping that promise? He wants encouragement. Whisper that encouragement in his ear. He requires occasionally prompting to goodness, and warning against the evil tendency, perhaps against some influences he has scarcely noticed. If his resolution should fail, do not chide him or give up the ship, but let him understand that you are just as ready to enter upon a second trial as if he had not proved faithless in the former one, and practice the doctrine of the just Christian, which requires that we should forgive offences, not simply seven times, but seventy times seven. And if every young man in the land had some such fatherly and motherly watching over him, the next generation would see every criminal a good man—good in the inner core of his soul, and working in every conjunction with the good, for the improvement of society, instead of, as now, for its overthrow. Nor need any good man be confined to a single sinner; for that moral influence requisite to sustain one man just as easily sustains a thousand, and in fact the more so, because each of this thousand can exert a like restraining influence over each other. Do good in this manner if you would imitate the example of HIM who went about doing good. The course of Mr. John Augustus, of Boston, who gives bonds for the good behavior of criminals, illustrates this principle. If this influence can be exerted by each sex over the other, it becomes still more effectual and pleasurable. Thus, if a young man who is pure, should put himself under the moral influence of sister, or mother, or prospective companion, he would find it comparatively easy to lead a life of purity, while those guardian spirits strove with his to stem the torrent of depravity.

To apply this matter to one of the most noted of all reforms, and yet one of the most difficult of accomplishment, that of over-eating. Probably not a single reader but is conscious of eating more than nature requires, and thereby not only impairing health, but of also withdrawing energy from head to the stomach, in order to assist in discharging the load and labor. To all such I give this advice, Associate together, and make it your mutual business to guard yourselves and each other against this error. If any should commit this sin, so far from casting him overboard, watch over him the more closely. Husbands might watch over their wives, and wives their husbands, and they can say to each other, "Now we will not have such tempting luxuries, lest we over-eat," and thus mutually hold up each other's hands in this arduous work.

This law applies to every thing. To particularize further is not necessary, because every mind will naturally run it out, in all its detailed applications, in the every-day affairs of life. Whoever has a single error, if he

would break himself off, let him thus seek out a kind of spiritual father, under whose moral tone he may place himself, and follow his advice, and look to him whenever temptation makes its assault.

But the most important feature of this moral force is, to encourage these moral delinquents till they themselves can resist their easily besetting sins. And if they will only try to induce them to do their best, they will probably govern themselves better than they expect, for, to the human mind, there is nothing like encouragement. The mule that could not be driven by blows, was easily encouraged to join in the race. Mankind love to persuade, and be persuaded, particularly in the line of their better judgment and feelings. And the more thorough-going the application of this principle, the greater its power of doing good. Let, then, criminal lawyers, judges, and statutes go to the dogs. They are powerless for good, as far as the prevention of vice is concerned, the only end at which they aim. But let those who would reform mankind learn, from the principle involved in this article, how to exert an incalculable influence for good, which they can all exert. And, finally, let every man, woman, and child become a kind of moral guide to every other, and each watching with anxious solicitude over the other, and notifying them of any predilections in their conduct. Both will strengthen the resolution and will of the other. And especially, let all public men endeavor to bind all in the common cords of brotherhood and love. Let ministers be thus the guardian spirits over their flocks; authors and writers over their readers, and all over each other.

Finally, readers of the Journal, and our other works, and all who have been converted to the phrenological faith by our instrumentality—whether by lectures, books, examinations, or conversation—the mental and moral relations we sustain to you are somewhat parental. Since we have been the means of opening to you a great moral and intellectual fountain, have tendered the cup of truth, and you have drank therefrom, we would fain inspire in you the determination to LIVE UP to the truth you have imbibed, and follow, in PRACTICE, the moral light thus unveiled. These precious truths, put in practice, would incalculably promote your physical perfection and moral progress. Will you not make us your “father and mother,” and pledge yourselves to PUT IN PRACTICE ALL these truths. To do this, no formal pledge is necessary, except in your own minds. Do you sign that pledge mentally, and lean on us as your spiritual centre or support.

The idea embodied in this article is that on which the “American Phrenological Society” is based. One of its features is, that it shall thus be a kind of mutual prompter of all its members to live up to the requirements of Phrenology and Physiology, as far as they understand them. Cannot this feature of the science be rendered of incalculable service in provoking one another to love and good works?

ARTICLE XXIV.

DUALITY OF THE MIND, WITH A CRITIQUE ON "SOUL, INSTINCT, AND LIFE."

"A Discourse on the Soul and Instinct Physiologically distinguished from Materialism. By Martin Paine, A.M., M.D., etc."

THE above is the title of a discourse delivered to the students of the medical department of the University of New York, introductory to the course of lectures on the institutes of medicine and materia medica, annually delivered by Professor Paine. It was published by the students as originally spoken, but, "although addressed to medical gentlemen, the author was advised that it is equally applicable to other classes of society, and urged to supply an opportunity for its general circulation." Consequently, it has been enlarged and amended, and a handsomely printed 12mo of 230 pages is the result.

The mission of Professor Paine is the promulgation of a life power or vital principle, *SUI GENERIS*. No matter what the name of the work of his before you, the vital principle is the main thought of the book. On every opposing system his mighty Thor hammer, as Carlyle would say, falls crushingly and unremittingly. "Soul, Instinct, and Life" gives him full play, and he uses the opportunity accordingly. Yet let not the public deceive themselves; the doctor writes not for them, but always for the profession. He would scorn to raise his lance against even the squire, the neophyte of chivalry; it is only the full-blown knight, him with gilded spurs, that he wishes to encounter. "But he will not suffer this edition to go forth without expressing his objection to popularizing works upon medical topics, and even upon physiology, in its ordinary acceptance." Strangely enough, too, and within six lines of the foregoing, he adds in his preface, "that he is actuated by the belief that no subject can offer greater interest to the human family."

But it is not for this we have noticed the work. Every man is entitled to his own opinion, and credit is due to him who honestly expresses it. The doctor has strayed into our domain. His Thor hammer is heard ringing in our locality. Not content with dealing death-blows to physiological chemistry and humoralism, he finds it necessary to adduce facts against Phrenology in building up his hypothesis of the separate natures of soul, instinct, and life. To the ordinary reader his work is nearly unintelligible, as he manfully states it was intended for the profession, and even they will find it difficult of digestion; but as all can understand an assertion like the following, on which his theory is built, we will make a few comments upon it. "Certain properties of the soul, as reason and reflection, or those

ELEMENTS WHICH CONSTITUTE THE REASONING PART, ACT IN GREATER INDEPENDENCE OF THE BRAIN than has been supposed by any physiologist. THIS CONCLUSION I SUSTAIN BY CERTAIN DIRECT FACTS." It must be observed that the small capitals are our own. We will now give the principal of these facts for which the doctor refers to his "Commentaries," from which we will take them direct.

"A lad aged eleven years had a kick from a horse, which fractured the os frontis (forehead bone). In two hours after he recovered every faculty of his mind, and they continued vigorous for six weeks, or to within an hour of his death, which took place on the forty-third day. He sat up every day; often walked to the window; frequently laughed at the gambols of the boys in the streets. On dissection, in presence of other physicians, the place of the skull previously occupied by the right anterior and middle lobes of the cerebrum, presented a perfect cavity, filled with sero-purulent matter, the lobes having been destroyed by suppuration. The third lobe was much disorganized. The left hemisphere was in a state of RAMOILLISSEMENT (softening) down to the corpus callosum. Stranger relates a case where no cerebral symptoms took place till within a year after a blow on the head, when the patient suddenly died with coma (stupor). Ten or twelve ounces of pus were found in the brain, and the vertebral canal was filled with the same fluid. The celebrated Saussaure was afflicted with extensive disorganization of the brain for the space of five years, without any sensible alteration of the intellectual powers. In another case, from a slight blow on the head, the whole middle lobe of the brain was found in a state of schirrus forty years afterward."

A story is told of an Indian and a farmer going out hunting. After a hard day's travel, they only shot a turkey and an owl. As the agreement, on starting, was to divide evenly the proceeds of the day's spoil, the farmer said to the Indian, when they arrived home, "You can take your choice; let me have the turkey and you take the owl, or suppose you take the owl and I take the turkey." "But," said the Indian, after a moment's thought, "why you no talk turkey to me at all?" Now, with respect to his opponents, Professor Paine takes the position of the farmer; he will not view the matter except through his own telescope. His critique on the writings of Louis, in the same "Commentaries," is a masterly specimen of close logical reasoning, and we can imagine him as a phrenologist applying the same powers on a review of his own facts. "Such cases," he would say, "prove the direct opposite of what you wish, for they show ignorance by their looseness. The duality of the brain is undoubted, not only from the analogy of the other organs of animal life, as the eyes, ears, limbs, etc., by the double character of the germ of the brain in the fœtus, but also from the anatomy of the organ itself. All the phrenological organs are double, and although the instances are numerous in which the mind has remained clear and entire to the last, when one hemisphere of

the brain has been destroyed, or in such a state of structural alteration that a healthy function was impossible, THERE ARE NO CASES ON RECORD, though such have been diligently searched for, in which, to use the words of Solly, "the mental faculties have remained undisturbed when the disorganization has extended to both sides of the brain." Even in the case cited of the lad kicked by a horse, the left cavity was found entire, the softening being easily accounted for after death by the gradual wearing out of life, as over-driven animals rapidly putrefy when killed. Besides, who is to judge whether the mind is entire or not? There are upward of forty faculties, and ability to sit up, laugh, etc., does not prove the exercise of the whole.

As we do not care to trench on ground that has frequently been gone over in the Journal, we are content with what has been adduced to show the utter fallacy of such attempts to disprove Phrenology, for to it alone they owe their explanation. Many cases similar to those of William Tennant, of New Jersey, are on record, where all previous knowledge was utterly lost in consequence of a blow on the head or by sickness, and on recovery the alphabet had to be learned and the spelling-book once more conned over, when, suddenly, after months of forgetfulness, memory returned as perfectly as before, and the educated man instantaneously replaced the tyro. Only by the supposition of a double brain can such instances be accounted for. The practical phrenologist finds the majority of heads uneven in development, an organ on the one side being often a size or two larger than the other.

Dr. Brigham, in his work on the brain, remarks, that "Pathology teaches us that the integrity of one hemisphere of the brain is alone sufficient for the manifestation of the mental powers. We might multiply proof to any extent, that when only one hemisphere of the brain is diseased, even to a great degree, the intellectual functions may remain undisturbed." He also quotes a case from Lacroix, where, from birth, there was no nervous matter in both anterior lobes of the cerebrum, its place being supplied by a collection of transparent serum. An English writer, commenting on this case, remarks, that "If the opinion which assigns to the anterior lobes of the brain the privilege of presiding over the higher intellectual operations needed any new confirmation, it would find a powerful argument in this experiment of nature, more valuable for physiology than any vivisections of the anatomist! This physical condition was accompanied, not by a perversion, but by an almost entire nullity of the intellect and moral functions."

Having examined the value of the "facts by which Professor Paine sustains his assertion of the intellect in independence of the brain," it will not be necessary to take much trouble in criticising the separateness of the soul, instinct, and life, as, the foundation swept away, the superstructure must of course follow. In his style of thinking and writing, the professor

has evidently more affinity with the German than the American mind. He is also much appreciated by his fellow-transatlantic laborers, who have made him a member of the Royal Verein für Heilkunde in Preussen, the only American thus honored. His work on Life, in opposition to Liebig, has also been translated by them. "I have (says he) the satisfaction of knowing that my examination of this matter (Liebig's theory) has met with the most distinguished approval, and that it has been clothed in the German language at the very door of the Reformer." The teachings of Jesus Christ were rejected, although the very essence of purity and truth, and an opposite doctrine cherished "at the very door of the Reformer."

ARTICLE XXV.

DEBATE IN CRANIUM.—SECOND SESSION. BY N. SIZER.

Continued from page 56.

THE house having assembled, agreeably to adjournment in February, FIRMNESS in the chair, the question on the passage of the resolution introduced by ACQUISITIVENESS was called up, being the order of the day. ACQUISITIVENESS called for the reading of the resolution, which EVENTUALITY, the secretary, read as follows :

"Resolved, That this family will, forthwith, repair to the coast of California, on the Pacific ocean, and spend some two or three years in the accumulation of gold, which is reported to be so profusely scattered throughout that vast region."

INHABITIVENESS moved to reconsider the vote by which all further debate was cut off, as several members had not been heard on the question, particularly his three friends forward of him. The motion being supported by several who had taken a part in the debate, it was carried without division, although the chairman accused the house of instability in reversing one of its own decisions, and had hoped it would have been a tie vote, that he might have had the pleasure of sustaining the former decision by his casting vote. The question being open for discussion, CONCENTRATIVENESS rose and said :

"I have serious objections against going to California, notwithstanding all the glowing descriptions of its richness with which members 'have been pleased to solace themselves and the house.' In the first place, we are now doing a thriving business ; every member knows his duties and responsibilities, and it is exceedingly unpleasant to be changing from one kind of business to another, even though there is a possibility of increased profits. It is a safe and wise maxim that 'the rolling stone gathers no moss,' which it would be well for ACQUISITIVENESS, the mover of the resolution,

to remember. Just think of the inconvenience of closing up our operations here, and breaking up all the associations of ten years' straightforward business, and the chances and changes which will attend our removal to the mines; then the restless, fugitive life we must lead, digging a week here, and a day there, and constantly being opening new "placers," and never feeling a fixedness of condition, or oneness of action. For my part, give me a sure and steady business, though the profits for a given day be less; it is ultimately preferable to that versatile life, that Jack-at-all-trades mode of being, which is, to-day a feast, and to-morrow a famine. Let us look around us, and mark those who commenced life with us, and, in nine cases in ten, it will be found that those who have been deaf to the siren song of 'Lo, here! and lo, there! is a chance for sudden wealth,' have, in the end, been most prosperous. I go against this versatile mode of life. If we conclude to go to California, let us resolve to make it our permanent place of abode and business. Let us quit, forever, our present vocation, and become miners in earnest, if we can find a place where we can have a steady life. These are a few of my reasons, and I will now proceed to give at length my views on"—

"Mr. Chairman," interrupted INDIVIDUALITY, "I am tired of this prosy discussion, let us have some variety; let us hear the particulars of this enterprise; let us have the route described, the objects of interest on the way, the varieties and changes we shall see, and the fine opportunity we shall have for the enjoyment of a versatile life. For my part, the more new scenes are presented, the better I shall like it. Although I care little for the shining dust, I think it would be rare amusement for me to peer into the crevices and chinks of the rocks, and among the sands of the Sacramento, and show to the other members the glittering ore, for besides being useful to the rest, I should like to see them scratch for the lucre. I am weary of this monotonous life which the member last up so much admires, and I hope the other members will express their sentiments, and that the speeches will be short, and have in them the spice of variety. I beg pardon for interrupting, but really I felt, when the last member, having made a long speech, proposed to give his views at length, that I was doing the house a favor to interrupt him, for he would have consumed the whole day, had he been allowed to proceed."

APPROBATIVENESS took the floor, and, with a smiling face, a most profound obeisance to the chair and the several sections of the house, proceeded, in a conciliatory and winning manner, to say, "I have heard with interest and, I trust, profit, the learned and eloquent remarks of the honorable members who have discussed this question so profoundly, and although I may not be able to shed any light on a subject which has been illuminated by such transcendent abilities, yet, with the leave of the chair, I will offer some suggestions, which seem to me of vital importance. I am not disposed to find the least fault with the course or opinions of any member, and

hope my remarks, as I believe they will, may meet with general favor. Like the last member, I care little for gold for its own sake, but it must be apparent that there are many elegancies of life which our present income and business are inadequate to provide. Do we not see thousands around us who are able to live in fine houses, have their carriages and servants, and move in the upper circles? they can dress finely, give elegant and costly parties, teach their children all the accomplishments of high life, and are caressed and smiled upon by the whole community. (Here IDEALITY clapped his hands with great satisfaction, and ACQUISITIVENESS and CAUTIOUSNESS shook their heads, and looked sour.) All we need is gold to give us caste in society. 'Now, there is none so poor as to do us reverence.' We hold no offices—our names are not announced in the public prints, except to advertise our plebeian, musty goods, and when we die, a bare record of our death, and the plainest slab at our graves, will tell the world that we have lived. Give us gold, and we can make society vocal with our names. Posts of honor will be left to our own selection; bright eyes, and wreathing smiles, and jeweled hands will welcome our approach, and instead of the humdrum of our present mode of life, we can revel in a universal holiday. A gorgeous palace in the city for winter, a chaste and beautiful villa in the country for summer, enjoyed, at intervals, with Saratoga, Rockaway, and Newport, which would be enlivened by our presence, shall compensate us all for the temporary privations in the gold mines, such as a hungry stomach, wet and weary limbs, blistered back, sun-burned face, and a few rheumatic pains, and other things which CAUTIOUSNESS has expanded to the magnitude of mountains. Besides, HOPE and MARVELOUSNESS encourage me to believe that this is only a part of the advantages which will accrue to us by means of this enchanting expedition.

"My worthy friend at my side, who has had much experience in directing large enterprises, and in assuming the responsibilities of his own, and other people's business, should by all means be consulted. If we go, I desire especially, that he have the lead of the company, and he may count on my sympathy and assistance." Whereupon SELF-ESTEEM, with measured dignity and unbending gravity, rose and said—

"Mr. Chairman—I rise, sir, at this stage of the debate, to give my opinion, the correctness of which must be apparent to all. I am decidedly in favor of going to the EL DORADO. I have long felt cramped in my sphere of action. My elbow-room has always been unequal to my power. We want gold, as a means of power and independence. Let us have bank stocks, railroad stocks, and be owners of factories and moneyed corporations, that our power in the world may be felt. Thousands of lazy drones there are, in society, who ought to be made to know a master, and be compelled to earn their bread, and the means of living decently. Give me the requisite amount of cash, and I will teach the world, through monopolies, the true position of those who are capable of wield-

ing command, and of those who are born to obey. Besides, I could do ten times as much as Benevolence and Veneration combined, with all their persuasion and simpering seriousness, toward reclaiming the world. I would break down all intemperance, sabbath-breaking, and profanity, and every form of vice, by the stern arm of positive law. I would make every man go to church, and pay to one order. I would allow but one party in politics. I would have no frivolity, but youth should imitate the dignity of age and experience. Offices should be filled by property-holders and well-born persons; and all babbling croakers for the rights of the lower classes should be taught their places. A few educated men could manage the church and state; while the stupid masses, who are only fit to work, should follow useful though subordinate occupations, and 'leave the affairs of state to the governors thereof.' I have held a consultation with DESTRUCTIVENESS, and our deliberations were harmonious on this point. Give us the means, and we will reform the world by steam power. I am willing to assume the direction of the affairs of the journey and the enterprise, and, by the aid of LOCALITY to survey the route, with the assistance of such other subalterns as I may need, I will engage to carry the whole matter through successfully. But remember, I rule alone or not at all. My orders must be final, my decisions without appeal."

ALIMENTIVENESS gained the floor, and said, "I object to going into this wild region, unless ample means are devised to insure a full supply of food. If we must go on short allowance for years, and have miserable fare at that, I shall curse the gilded infatuation which excludes from me the fleshpots of a civilized home. If I were sure that we could have enough, even of coarse fare, while away, and that ACQUISITIVENESS, CAUSALITY, CAUTIOUSNESS, and CONSCIENTIOUSNESS would allow us after our return full swing in the luxuries of upper-tendom—turtle soup, choice wines, and canvas-backs, etc., etc.—I would try to endure the self-denial, in hope of a better day to come; but fearing their iron-faced rules of diet, I prefer to stay by the old crib while the fodder lasts; for if we become rich as Jews, we must be governed in purse by a Jew, and in our eating and drinking by a scrupulous dietetic Christian. Give me a sure living; let us eat and drink, and 'enjoy the good of our labor,' for we know not as we will ever return if we go. We may starve ourselves to acquire gold, and be ruled by a set of squeamish tyrants after we return with our golden burden."

CONSTRUCTIVENESS obtained the floor, and remarked, "If it shall be resolved to go, I suggest the propriety of instituting mechanical means to facilitate the mining operations. This idea of digging by MAIN STRENGTH, when, by mechanical advantages, ten times as much can be effected in a given time, appears to ME perfect nonsense. I differ essentially with COMBATIVENESS and DESTRUCTIVENESS, who prefer doing every thing by HARD LABOR. If they will unite their STRENGTH and ENERGY with my SKILL, if

we cannot, like Archimedes, turn the world over, we can speedily untomb such portions of it as to bring to light an abundance of its treasures. Rather than dig gold at a disadvantage, I would recommend establishing ourselves in mechanical business at San Francisco, and build houses, boats, or any thing that may be wanted by the people, and let others dig the gold who have no genius for other pursuits, while we can earn it in a more pleasant, and not less useful employment."

ORDER obtained the floor, and said, "I have listened to the various remarks of members, and am really confused with their contradictory opinions. I care not what special object is sought in the enterprise, but insist on some definite line of action. I propose that a system of rules be drawn up, stating the object—the order of procedure—critically and specifically setting forth a regular method by which all our proceedings shall be governed, from the day of embarkation until our return. Without this, we shall have no concert of action, and confusion and ultimate failure will be the result."

CONCENTRATIVENESS highly approved this proposition.

CAUSALITY obtained the floor, and said, "I have listened to the arguments of members, and been surprised at the different reasons they offer, on the one hand, for going, and on the other, for staying at home. Each seems to take a narrow view, to be governed by his own personal feelings, without regard to general principles. Portions of what the venerable member, CAUTIOUSNESS, has said, and also the suggestions of CONCENTRATIVENESS, deserve to be weighed in the light of cool reason. But while CAUTIOUSNESS discusses the dark side—the dangers and difficulties—he does not count the chances, nor weigh the reasons, which may be urged in its favor. On the other hand, HOPE, MARVELOUSNESS, and ACQUISITIVENESS view the most promising features which can possibly be presented, without seeming to regard any of those disadvantages and difficulties which, doubtless, hover around the enterprise. One class magnifies the fair side, the other the dark side. It will not be the part of wisdom to follow either party fully; each has truth, and each has error in their views of the subject. I propose to call on CALCULATION to give us the estimates from the facts which EVENTUALITY, the secretary, can furnish him."

CALCULATION consulted with EVENTUALITY, and brought in the following estimate :

Outfit for one year, and passage,.....	\$450
Subsistence two years,.....	2,000
Time, at home prices, two years,.....	1,400
Clothing to be bought in California,.....	150
Return,	350
Total,	<u>\$4,350</u>

"Thus," resumed CAUSALITY, "we have, in round numbers, the sum of four thousand three hundred and fifty dollars, which must be paid in the event of going, whether we make any thing or not. (CAUTIOUSNESS was seen to tremble on his staff, and ACQUISITIVENESS cast furtive glances around the room until he caught the smiling eye of HOPE, the sinewy arm of COMBATIVENESS, and the cold, calm brow of SELF-ESTEEM, when he resumed his composure.) Now it is a question whether, taking the risks into consideration, and the expenses of the enterprise, it would not be best to remain at home, and pursue our well-understood course of business, relying on the certainty of causes to produce the effects we have been accustomed to derive from our efforts. Again, the same amount of capital invested in western lands, an equal amount of labor, and one half the privations which must be endured in California, would yield, in the aggregate, as much wealth, and more happiness. Many must necessarily fail of accumulating wealth in the gold regions, while not a few will linger in sickness, and it cannot be disputed that death will arrest many who would live to old age at home, because such essential changes in habit, diet, climate, etc., must be detrimental to the health, constitution, and life of thousands. I must hear better reasons than have been offered in favor of this scheme, before I record my vote in favor of the resolution."

LANGUAGE obtained the floor, and moved an adjournment, as he had not time to express his views fully. The house adjourned for one month.

ARTICLE XXVI.

THE TEMPERAMENTS.—NO. II.

DANIEL LAMBERT, and the late Dixon H. Lewis, were conspicuous examples of the digestive in the Vital Temperament. Mr. Lewis, however, had a large share of the Mental, and was a man of much activity, and distinguished for a strong and comprehensive judgment.

This temperament needs to be trained with the utmost care, as its predominance favors an excess of the animal.

Boys who have it largely developed, are likely to yield to animal desires—their strongest tendencies are to animal gratification. A boy with the Mental Temperament predominating, will be better pleased with a book; the one with the digestive of the Vital, with the knife and fork.

Men with the digestive, or abdominal, portion of the Vital predominating, are, of all others, the most likely to drink to excess. When they make a bet upon any trifling affair, it is generally cigars, oysters, or intoxicating drinks. With men in whom the Mental predominates, it is generally a book, or something of an intellectual nature.

The Vital Temperament needs to be guarded, and put under constant and wholesome restraint. In children, it naturally predominates, or should do so, if the order of nature is followed out. It is necessary, in childhood and youth, to supply nutriment for growth, and to maintain the waste produced by exercise, and to lay in a stock of vitality which shall withstand the demands of thought, care, mental and physical labor, in after years. If trained as they should be, few children would be thin and spare. Young men and women ought not to be pale, lean, and nervous; this should never be until they are old, according to the order of nature. If they are so, they should attribute it to the violation of some natural law—either by themselves or parents—for this would not be the case if the laws of the Vital and Muscular Temperaments were properly observed. It is time enough for the bodily powers to fail, and the mental to become sublimated, when on the verge of the grave; when the active duties of life are nearly dead to us; when the period has arrived when our communion is more with spiritual than with material existence, and we are about ready to enter upon closer and more intimate relations with the Author of our being.

The Vital Temperament can be diminished by proper attention to diet. Some food is particularly calculated to replenish the blood, others the nerves, others the muscles, the bones,* etc.,

The day is not far distant when information on this vitally important subject will be far more minute and general than it now is. When works on Physiology are as numerous, and as generally read as novels now are, mothers will know how to train children, and the generation thus trained will have been improved an hundred per cent., bodily and mentally. We shall have MEN and WOMEN worthy of the name, in every respect, though mankind may go on without this knowledge, and without this training, as long as they choose; but it will never cease to be true, that the really strong and excellent man or woman—and by that I mean strong according to the original capacity or endowment of nature—is so, because of the just balance established and maintained between the Vital, Muscular, and Mental Temperaments. To the extent that, from any cause whatever, this balance is imperfect, is the character despoiled of its just power, beauty, proportion, and grace.

Women are not EDUCATED to be MOTHERS. What they learn is mainly by actual experience, and at the cost of one, two, or three children; and as now educated, never find out but by accident, or bitter experience. They are not taught to understand the laws by which they should be guided, and hence the amount of suffering and embarrassment they endure. They lose children which they would not lose if they knew how to feed, clothe, and treat them. On the death of their children they mourn

* For full information on this subject, I would refer the inquirer to a work on "Food and Diet," also the "Physiology of Digestion," by Andrew Combe, published by Fowlers and Wells.

over the "dispensations of Providence," where Providence had nothing to do with the matter further than to secure a vindication of his violated laws. It was, in too many instances, their own culpable ignorance, and not Providence, that destroyed their children.

This temperament lives to eat and enjoy physical life. You will see those who have it with a bottle at dinner, and a cigar or a quid after it, more frequently than persons who have a different organization. They are your eaters, drinkers, and smokers, and often take more delight in those indulgences than in any other; and actually do so, if its natural tendencies, when predominant, are not restrained or counterbalanced by the appropriate exercise of the Muscular and the Mental Temperaments.

People with the Vital Temperament predominating do not like uniform work, especially hard toil. They prefer to drive rather than to draw—to oversee rather than to do the work—not the working men of the age—do not sweat and toil where they can avoid it.

If the arterial prevails in this temperament, the individual is excitable and impulsive—goes off like a steam engine, when aroused. Start him and he must go, or burst the boiler; he must go at all hazards. Such men need regulating; they require solid, steady men to check their movements. They have a large heart, a large fist, large chin, and do daring things.

If the lungs prevail, with a comparatively small waist, they are fond of the chase or the camp. They never, in the excitements incident to such a life, count the cost—never think there is any risk to run—and therefore it is they perform deeds of heroic daring which bewilder with astonishment those of a different temperament.

Of this class, pre-eminently, are Colonel May of the U. S. Army, the French general Cavaignac, and the Emperor Nicholas.

Where the digestive, respiratory, and circulating exist in the Vital Temperament in equal proportions, the body is plump, full, round, solid, and even in the general physiology.

Persons of this temperament are disinclined to study and confinement, and not disposed to think closely and patiently until all sides of a subject have been carefully scanned. They are our feeling orators and best judges, and more than of any other temperament will they be found upon the bench. A distinguishing mental peculiarity of this temperament is the manufacture of mind as it is needed, when stimulated or excited—saying things, under these circumstances, they never thought of before, and manifesting a mental power of which they were not at all conscious in their cool moments, and which none would give them credit for possessing. This is owing to the vigor and warmth with which this organization inspires the mental powers.

If the temperament be of a high order, the person will be inclined to books and intellectual labor, if connected with frequent relaxation and a

plenty of out-door exercise. If gross, the person is inclined to labors and enjoyments of a more purely physical nature, to do the drudgery of life, to work from necessity rather than from choice, to be employed and set to work by others rather than to set themselves to work.

ARTICLE XXVII.

WOMAN AND REFORM.

A GREAT statesman has said, "Opinions are mightier than armies." What vantage ground does this truth give woman in her sphere of action! In all ages these forces have been peculiarly hers, by which to affect nations. The machinery by which governments and institutions have moved onward, have been greatly attributable to her influence, as within her own hallowed precincts she has quietly operated upon mind.

But now that society is in such a transition state, how may that influence be extended and purified?

Never in the world's history was there such a demand for laborers occupying just the position that the true woman may so happily fill. With her affinity for goodness, and constituted capacity for greatness, there is ample scope for all her virtues and ability, as a mediator between the antagonistic principles of our social system. We may rest assured the time will never come when humanity shall have attained its completeness and harmony, unless we, as women, act more definitely as tributaries to the great reforms of our age. As a body, how mechanical has been our existence! How little have we apprehended of that love which is unselfish and diffusive! Our religion has been so exclusive and unmeaning, as to leave us little to do beyond the comfort and aggrandizement of our immediate families. Would we be both useful and noble—much may be done by us in ameliorating the physical condition of those whose minds have become vitiated by the temptations attending their poverty and wretchedness. Let us look, also, to the hard fate of the childhood of want and suffering—to the elevation of degraded millions of our own sex—others, to encourage to higher aspirations than homes of affluence and lives of ease. By properly estimating human labor, we may impart to it an energy and exaltation derivable from no other source. Every act of courtesy we pay to real worth however humble, is mighty in stripping society of its adventitious appliances and false pretensions.

Well might angels envy the opportunity for the development of sweeter and holier influences, to bear upon the world, given to us in the formation of the character of youth. The condition of future society is not to be more fortuitous than the present.

Our habits of thought and action are then to be illustrated—the economy of home becomes the economy of the state. Too long have we slumbered over this vast power intrusted to us; and instead of relying upon our own practical good sense and capacity of thought, adopted mere speculative notions, that have been as inefficient as inappropriate, to enlist the sympathies and affections of the young. When our own spirits drink largely of that warm, active Christianity which gushes forth in deeds of love, it is not presumptuous to expect that our brightest visions of beauty and progress will be realized, as a natural consequence.

MARY.

CAMBRIDGE, MASS.

DR. SAMUEL B. WOODWARD, whose death took place on the evening of the 3rd of January, at his residence in Northampton, Mass., was one of the most eminent medical men in New England, and greatly endeared to a numerous circle of friends, in every walk of life, and in almost every region of the country, by the rare virtues of his private character. For many years he was the superintendent of the State Lunatic Asylum in Worcester, Mass., in which office he established a high reputation for his professional skill, his admirable tact and judgment in his intercourse with the afflicted, his winning suavity of manners, his devoted faithfulness to the subjects of his care, and his uncommon probity and exactness in the transaction of business. He was one of the first in this country to introduce the mild and humane treatment of the insane which is now adopted in all our public institutions for their relief. His example and influence had great weight. The correctness of his theories was proved by the success of his practice. The Reports of the Asylum at Worcester show a proportion of recoveries which were formerly unprecedented in the records of medical science. Dr. Woodward treated his patients as rational beings; he appealed to every ray of intellect that had survived; and he always made them his friends. The establishment over which he presided had the appearance of a large family under orderly, but not severe, regulations. It was pervaded by an air of comfort, of domesticity, of cheerfulness, from its rich and blooming gardens to the neat and spacious chambers devoted to the more aggravated forms of mental disease. His personal character, kind, considerate, urbane, vigilant, with a rare union of gentleness and decision, contributed, in no small degree, to the distinguished success of the Institution. Few men enjoyed so large a share of public confidence and private esteem.

His retirement from the Asylum, to which he had devoted the best years of his life, was made necessary by his declining health. It occasioned a universal sentiment of regret. Since that time, he has been a resident of Northampton, where in the more private walks of life he won the same affectionate admiration which followed him throughout his official career. He was in the sixty-fourth year of his age at the time of his death.—NEW YORK TRIBUNE.

Dr. Woodward was one of the first among the leading medical men who embraced Phrenology in this country, and he has often acknowledged his indebtedness to our "noble science" for the success which has attended his efforts, in treating diseased mind.—Ed.

MISCELLANY.

APPLICATIONS FOR PHRENOLOGICAL LECTURES.—We are daily receiving “calls” from “all over the land” for Phrenological Lectures, and while we regret the “supply is not equal to the demand,” we are glad there are even a few choice spirits who are devoting themselves exclusively to the promulgation of the “truth as it is in” Phrenology. While our own appointments extend even into the middle of next year, we have secured the co-operation of our long-tried friend, Mr. NELSON SIZER, who has been eleven years in the phrenological field, and for the last year in our office, to aid us in supplying these demands during the spring. Mr. Sizer is expected to visit several places in western New York, and vicinity, when those who are sufficiently interested in the subject to desire a course of lectures, may possibly secure his services. Application, however, should be made soon, in order that complete arrangements may be made. Letters may be directed to the publishers of the Journal.

PHRENOLOGY IN OHIO.—Whereas the citizens of Plattsville and vicinity have listened to a course of lectures on Anatomy, Physiology, and Phrenology, delivered by Dr. Buckley; and as some expression of opinion on our part is due him and the public; therefore, resolved,

1. That we have been highly delighted with the doctor's lectures on anatomical and phrenological science.

2. That in our opinion these lectures are calculated to lessen the woes of mankind, and should be heard by all who regard the health of themselves and children.

3. That we believe his lectures on Phrenology and its application to education, marriage, the government of schools and families, and legislation, are calculated to do much good, and are worthy of an extensive patronage.

4. That the doctor's human skeleton, beautiful anatomical plates, bust, plaster brain, human and animal skulls, and the phrenological drawings of idiots, rogues, statesmen, emperors, and philosophers are excellent, and should be seen and examined by all.

5. That we cordially and earnestly recommend the doctor and his able lectures to the intelligent citizens of every town and village that he may visit, that his lectures may be as extensively heard as they are useful, instructive, and interesting.

6. That we tender him our thanks for his visit, and wish him success wherever he may go.

7. That a copy of these resolutions be presented to him, and a copy forwarded to the American Phrenological Journal for publication.

WILLIAM BEASLEY, Chairman.

DR. BARBER has been lecturing before the Natural History Society of Montreal, on Phrenology. Our friends in Canada appreciate Phrenology.

SUICIDE HEREDITARY.—The following interesting fact of an hereditary tendency to suicide, we copy from the papers of the day :

Boston, Monday, Feb. 11.

Mr. Stickney, of the firm of Brown, Lawrence, & Stickney, committed suicide this morning by jumping from one of the docks. He had just returned from California, where he had been very successful. It is supposed that the fatal act was committed while he was laboring under a fit of temporary insanity. He had lately been considerably perplexed by numberless inquiries concerning California, and it was shortly after a conversation on the same subject that he put an end to his life.

Mr. Stickney's father drowned himself under circumstances somewhat similar. A species of extraordinary mental excitement has always marked the family. Mr. Stickney was thirty-five years old, and had a wife, but no children. He was greatly esteemed by a large circle of acquaintance, by whom his loss is deeply deplored.

Mr. Stickney was a member of the firm of Plummer, Keith, & Co., at San Francisco, a branch of the house here. He began to exhibit symptoms of mental aberration on the passage across the Isthmus, expressing continual fears of robbery, accidents, etc., and frequently complained of severe pain in the head. We learn this from a gentleman who was a fellow-passenger with him in the Empire City. His body was found near the Providence railroad station, where the water is not more than a foot deep. He appeared to have committed the act with deliberation, having taken off his neckerchief, overcoat, and vest, and placed them on the railing of the bridge.

Suppose this insanity had taken any other direction, would not the unfortunate man have been regarded as a villain worthy of "stripes," imprisonment, or death? He appeared, in general, perfectly sane, and had he committed homicide instead of suicide, doubtless the plea of insanity would not have availed in his behalf. Those who have family tendencies to scrofula, insanity, theft, arson, or any mental or physical disease, which will corrupt the current of health or morals, owe it to the race to refrain from transmitting and perpetuating their defects.

MAINTONOMAH, AND OTHER POEMS, BY S. A. BARRETT.—Cady and Burgeiss.—While lecturing in Milton, N. Y., and little dreaming that it produced a poet, the committee of selection brought forward for public examination the author of the above poetical volume. He was described as very exquisitely organized, and, withal, endowed with much enduring capability; as having exactly the temperament for a writer and editor; as being peculiarly fitted by the great activity and power of his mentality to operate on MIND, and improve mankind; as having towering ambition, which, however, took an intellectual and moral direction; as remarkably clear in intellect, apt in comparison, firm in imagination, and excellent in description; as having little selfishness, no faith, a passionate love of nature, and intense domestic attachments, yet combining Amativeness with predominant moral and purifying elements; and as highly poetical. Informed that he had published a volume of poems, and desirous of seeing to what extent their character coincided with his phrenology, I read it through—a compliment I pay to few books—because of its intrinsic merits, and its most perfect correspondence with his developments. The purity and intensity of that love-spirit it manifests, and its general poetic excellence, corresponds most admirably with his phrenology. He is a nurseryman by profession, and composed these poems in the intervals of labor.

LECTURE BEFORE THE PHRENOLOGICAL SOCIETY, BY REV. WM. H. CHANNING.—The lecture last evening before a crowded audience at Clinton Hall, by Rev. Mr. Channing, was a profound exposition of the Laws of Life. It was listened to with earnest attention, and its noble humanitarian appeals met with a cordial response from its intelligent hearers.

Mr. Channing commenced with the remark that he wished to present the Laws of Human Life, in reference to the great co-operative movement which is to make every man manly—every human life human. The great element which gives reality and force to the life of man is its relation to the Divine—this alone enables us to comprehend the present life.

Life, in the highest sense, is the mode of existence possessed by the Infinite Being; this conception is interwoven with the primitive elements of our nature, and necessitated by the essential laws of thought; and on this depends all the philosophy of life.

The knowledge of the Infinite is attained by an intuitive perception of the soul—by all the analogies of nature—and by light poured in from a higher source, the direct revelation of the Creator to the creature. The Divine Unity is not a simple, abstract unity, one implying the absence of multiplicity, but one involving a perfect harmony in all the complexity of its relations. We cannot think of this Unity as existing alone, but as bound to communicate itself from the necessity of its nature. Out of the infinite fullness of the Divine Being arises the necessity of a material universe, corresponding with his perfection, and of a spiritual universe with a conscious affinity with the Creator.

Mr. C. unfolded these considerations at some length, and then deduced from them the first law of Human Life, namely, man deriving his life entirely from the Divine Being, and made in His image, every faculty and power in his complex unity is divinely inspired, spiritually good, and indestructible. Life in its essence cannot be had, for it is from God. To say that what he communicates is bad, is to destroy the character of God. But this does not imply the non-existence of evil. Its power and prevalence (said Mr. C.) can scarcely be exaggerated. But what is evil? Not a thing essential, not inherent, not in the life itself. Man, like God, being a complex unity, evil is the chaos of his being instead of harmony, and grows out of the very power of the life with which he is inspired. All evil is the result of confusion, disorder, perversion in the primitive elements of the soul.

Hence the second law, as stated by Mr. C., is, that the various affections and powers do not act by themselves, according to the design of their creation, but only when placed in conditions adapted to their nature. This was illustrated at length, and the natural and social condition necessary to the true development of humanity was described with great truth and power.

The third law announced by Mr. C. was, that these affections cannot grow without an opportunity for their exercise in useful co-operative labor; and as a summary of the preceding, the fourth law was stated, that for man to be a true image of God, he must become a complex unity in a social organization founded on divine laws.

Mr. C.'s illustrations of the various points of his discourse were rich and felicitous, and his earnest advocacy of social arrangements, which shall do full justice to universal humanity, was received with warm expressions of approbation.—NEW YORK TRIBUNE, Feb. 12.

MR. C. TOWNSEND suggests "CONNUBIALITY" as a name for the organ usually denominated "UNION FOR LIFE," sometimes called "MARRIAGE." It is doubtless desirable to have a SINGLE WORD express the name of each organ instead of a compound word, or two or three separate words. We shall be glad to hear from other phrenologists on this subject.—EDS.

PHRENOLOGY IN CAZENOVIA.—At the close of a course of lectures delivered by Mr. and Mrs. L. N. Fowler, on Phrenology and Physiology, in Cazenovia, the following resolutions were presented by Dr. F. Rice, and adopted unanimously by the meeting:

1. Resolved, That this meeting tender a vote of thanks to Mr. and Mrs. L. N. Fowler, for their very able, instructive, and highly entertaining lectures, recently delivered in this place.

2. Resolved, That in our opinion their teachings are eminently calculated to incite mankind to place a higher estimate on virtue and a virtuous life, and to advance the cause of true piety.

3. Resolved, That a copy of these resolutions be furnished for publication in the American Phrenological Journal.

FRANCIS HAWLEY, Chairman.

FORDYCE RICE, Secretary.

CAZENOVIA, February 14th, 1850.

At the close of Mr. Fowler's lectures a Phrenological Society was formed at this place. These societies are being formed in great numbers, and promise much good to the cause of truth, and to those who become its recipients.

For the American Phrenological Journal.

The subscriber regards it his duty to record his testimony, that the recent lectures of Mr. L. N. Fowler have exerted a decidedly happy influence among us, in the promotion of free inquiry, science, and religious influence.

If such lectures as he has given us in Cazenovia "lead to infidelity," then let such infidelity abound.

J. R. JOHNSON, Pastor of the "Free Church" of Cazenovia.

CAZENOVIA, N. Y., February 15, 1850.

PHRENOLOGY IN W. BROOKFIELD, MASS.—At the close of a course of lectures given in this place, by H. B. Gibbons and Dr. B. Flower, the following preamble and resolutions were unanimously adopted:

Whereas H. B. Gibbons, Phrenologist, has just finished a course of six lectures in this place, and Dr. Flower, Professor of Psychology, having completed his course of five scientific lectures on this new and interesting science, therefore

Resolved, That Mr. H. B. Gibbons' recent course of scientific and instructive lectures on Phrenology, together with Dr. Flower's truly wonderful psychological lectures and experiments, have constituted one of the most pleasing and instructive courses of lectures and experiments, on these useful and interesting subjects, with which our citizens have ever been entertained.

Resolved, That they have fully redeemed their bill and pledge to the people of this village.

Resolved, That we cheerfully recommend them to every lover of science and truth, as gentlemen well acquainted with their professions, and every way worthy of their confidence and a liberal support.

February 5, 1850.

A VEGETARIAN CONVENTION will be held in New York, on the 15th of May next. Friends from England and Scotland are expected to be present. We shall look for a very large gathering of Vegetarians, from all parts of the world. It is presumed that much "light" will be shed upon this important subject.

INJURY OF THE BRAIN.—The following fact shows how an injury of the brain affects the mind. At first there was undue excitement of the religious organs, and the patient experienced a high degree of spiritual emotion; when the organs became fevered and diseased there was profanity, or a perversion of the faculties; in an advanced state of the disease he lost all moral manifestation, while his knowing organs continued undiseased and the faculties unimpaired. This is a rich fact, and is perhaps plain enough without comment, yet it affords matter for a volume.

FRANKLIN CO., VERMONT.

Messrs. Editors: In the summer of 1849, a young lad named Charles Tittlemore, aged fourteen years, a son of Mr. John Tittlemore, a very respectable man residing in St. Armand (C. E.), was kicked by a horse. The hoof struck him in the forehead (in the region of Eventuality), and badly fractured the skull, a part of which was beaten in upon the brain. Until the piece of skull was removed, all manifestation of mind was suspended; but as soon as it was removed, the mind returned. But he never recovered his recollection of events. Before the accident he had enjoyed a rich degree of the comforts of Christianity, and for some time after his being hurt, his Veneration and Hope were active in a high degree, and he was extremely anxious to depart to a better, a heavenly state. But about two weeks before his death, much to the surprise and grief of his parents, who were unacquainted with the laws governing the brain and mind, he became very profane. This continued a few days, when his disorder presented another phase, and he from that time till his death manifested no feeling of profanity or worship. His reasoning faculties were partially affected, but his memory of persons and names (Form and Language) remained unimpaired. After his death a post-mortem examination was made, when the whole of that part of the brain occupied by the moral sentiments was found to be entirely destroyed, or rotten and turned to corruption, while the lower part, including the percepts, was in its natural and healthy state. I have the permission of his family, with whom I am intimately acquainted, to send you this account. I prepared an obituary notice of him for one of the religious periodicals, and at the same time mentioned my intention to make you acquainted with the facts. Any number of signatures to the truth of this statement could, if necessary, be procured. It carries with it conviction of the truth of phrenological science that is perfectly irresistible.

HENRY T. GOSLIN.

CONSEQUENCES OF FRIGHTENING CHILDREN.—A schoolmistress, for some trifling offence, most foolishly put a child in a dark cellar for an hour. The child was terrified, and cried bitterly. Upon returning to her parents in the evening, she burst into tears, and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and, when put to bed, she passed a restless night. On the following day she had a fever, during which she frequently exclaimed: "Do not put me in the cellar!" The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever, with delirium, frequently muttering: "Pray, don't put me in the cellar." When Sir Astley inquired the reason, he found that the parents had

learned the punishment to which she had been subjected. He ordered what was likely to relieve her ; but she died in a week after this unfeeling conduct. Another case from the same authority may be here cited. It is the case of a child, ten years of age, who wanted to write her exercise ; and, to scrape her slate-pencil, went into the school in the dark to fetch her knife, when one of her schoolfellows burst from behind the door to frighten her ; she was much terrified, and her head ached. On the following day she became deaf ; and, on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this had happened, and she continued in the same deplorable state of deafness. A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum, having become imbecile from fright. When twelve years of age, he was apprenticed to a light business ; and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed ; and all were let out, with the exception of this poor boy, who was detained until past midnight. He became, from this time, nervous and melancholy, and sank into a state of insensibility, from which he will never recover. The missing article was found on the following morning, exculpating the boy from the guilt with which he had been charged.—GLASGOW CONSTITUTIONAL.

In the training and government of children, parents and teachers, usually, address themselves to the strongest and most active faculty of the child, because it is more easily influenced through its strong faculties. If a child is excessively endowed with Approbativeness, PRAISE and FLATTERY are addressed to him through that faculty, and he readily yields to its influence. To a child with large Alimentiveness, injudicious parents promise a reward to APPETITE, as the result of obedience. One with large Cautiousness, is controlled through fear. It matters little, with such children, whether they have any conscience or not, for it is seldom appealed to in their training, and they are influenced by some of the baser feelings of their nature, which, besides being excessively strong, are rendered predominantly active by the constant and undue excitement. This course is most emphatically condemned by Phrenology, as well as by common sense. Let a child be taught to regard the moral character of actions, and to do RIGHT because it is right, and, also, to reason on the philosophical consequences of what he does, and we opine that the feelings of vanity, fear, appetite, and a truckling expediency would not be required to produce obedience. Every faculty is useful in its influences in domestic training, but conscience, the corner stone of the moral nature, should be the nucleus of all effort to reform the delinquent, while a sense of character and reputation, prudence, kindness, friendship, intellectual propriety, good taste, etc., might be properly called into requisition, as subsidiary aids, in enforcing upon a child the claims of duty. When parents and teachers learn Phrenology, no such horrid cruelty will be resorted to, to enforce obedience, or punish delinquency, as practiced in the above cases. Phrenology is the key to self-culture, and to domestic training

LOUIS XIV.—The death of the queen affected him in the severest degree. "Good God !" said he, when his attendant forced him away from her lifeless body, "is it possible that the queen is dead—and that I must forever lose her, who never gave me pain but when she died ?" It is not easy to pronounce a funeral oration in fewer words, or give a stronger evidence of a happy married life.

CONSUMPTION—ITS PREVENTION AND CURE BY THE WATER TREATMENT. By Joel Shew. 12mo., pp. 286. New York: Fowlers & Wells.

The publishers of this excellent volume have made a valuable addition to their already extensive list of works suited to spread a knowledge of practical physiology among the masses of the people. No one can call in question the importance of comprehending the "beautiful and mysterious house of life," which has been given as a precious tabernacle to the soul on its pilgrimage to a higher sphere. The information necessary for this purpose has been too often locked up in elaborate treatises, bristling with repulsive technicalities, and equally unintelligible and unattractive to common readers. The present work, like those which have been issued before by the same publishing house, in different departments of physiology and hygiene, has the merit of great clearness, brevity, point, and adaptation to every class of readers. It may be read or consulted with great advantage, and by those who are not fully prepared to admit the claims of the Water Cure, as set forth by its most zealous disciples. It is written on the principle that prevention is better than cure, especially in case of that fearful disease which baffles the skill and science of the most experienced physicians, and annually consigns so many of the most gifted, and the most lovely, of our fellow-beings to a premature grave. The instructions given by Dr. Shew in regard to the existing causes of consumption, the means by which it may be avoided, and the regimen suitable to be followed after the detection of its symptoms, are of remarkable value, commending themselves, by their practical wisdom, to every intelligent and unprejudiced mind. He has conferred an essential benefit on the community, by presenting these results of his observation and study in such a popular form; and we do not cherish a doubt, that their general circulation and adoption would exert the most friendly influence on the public health. Many valuable lives would be prolonged by the knowledge of these simple principles of hygiene, which otherwise would be cut off by the relentless destroyer before obtaining the noon of their existence.—**MERCHANTS' MAGAZINE.**

PHRENOLOGY AT THE SEAT OF GOVERNMENT.—We extract the following paragraph from a letter recently received from Hon. THOMAS J. RUSK, United States Senator, at Washington. Comment is unnecessary. The "thought" which it contains is important. He says:

"In recommending your valuable publications, which I do every where, I feel that I am doing a greater service to those who will procure and study them, than I could in any other way. When a man properly understands himself, mentally and physically, his road to happiness is smooth, and society has a strong guaranty for his good conduct and usefulness. I am, gentlemen, very truly your friend,

"To MESSRS. FOWLER & WELLS.

THOMAS. J. RUSK."

HORACE GREELEY delivered a lecture on "Labor" before the Phrenological Society at Clinton Hall, Monday evening, Feb. 18, the house being crowded. Our limits will not permit us to give even a sketch of his remarks; we can only say he took strong ground in favor of the rights of labor, and in opposition to the land monopoly. As we noticed the eager attention with which the vast assemblage listened to the remarks of the speaker, we were led to reflect on the immense influence which a man of commanding talents may exert on society around him, and the responsibility resting upon him to use that influence to promote the welfare of his fellow-beings. Who would not rather be Horace Greeley—the reformer, the philanthropist, the champion of human rights—than the most eminent statesman of the nation, whose influence is thrown in the scale of oppression and iniquity!—**NEW YORK PATHFINDER.**

PHRENOLOGY IN PENNSYLVANIA.—The following letter breathes a good spirit. We are ever ready to welcome "TALENTED and MORAL men" to the field. We have no personal acquaintance with the parties in question, but trust that Mr. Gillet will ever prove himself worthy the warm commendations given by the committee.

EVANSBURGH, CRAWFORD Co., Pa.

MESSRS. EDITORS :—We have been recently favored with a course of ten lectures on Phrenology and Physiology, by Mr. C. Gillet, of Erie, Pa., in which he has shown himself a workman that need not be ashamed—in proving, by conclusive argument, that the brain is the seat of mind—has a plurality of faculties, and that these innate primary powers are expressed by the configuration of the skull, presenting a beautiful system of indices to character, teaching our duty to God, to each other, our relations to both worlds, occupations, partners in marriage, in business, etc. And he has conclusively harmonized Phrenology with Christianity, thus removing much prejudice and darkness from many minds. We consider him well acquainted with the true rationale of mind and the human system; and as he comes well recommended from other places, as a man doing much good, we request you to publish the substance of this letter in the "Phrenological Journal." We intend, as soon as possible, to form a Phrenological Society auxiliary to the American Phrenological Society, and to obtain a club of subscribers for your excellent journals. We are not rich in this world, but intend to do whatever we can for this glorious cause. Respectfully yours,

NELSON BURDICK, JAMES J. MONTGOMERY, SANFORD GOODALL,	}	Phrenological Committee.
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As we are publishing the Lives and Characters of the Presidents, it may be interesting to give the following account of their height:

Washington was fully 6 feet; John Adams, 5 feet 10 in.; Jefferson, 6 feet 2 in.; Madison, 5 feet 9 in.; Monroe, full 6 feet; J. Q. Adams, 5 feet 10 in.; Jackson, 6 feet 1 in.; Van Buren, 5 feet 8 in.; Harrison, 5 feet 10 in.; Tyler, 6 feet; Polk, 5 feet 10 inches.

REPORT OF THE COMMISSIONER OF PATENTS FOR 1849. By Thomas Ewbank. With an Introduction by Horace Greeley. New York: J. S. Redfield, Publisher. Price 37½ cents.

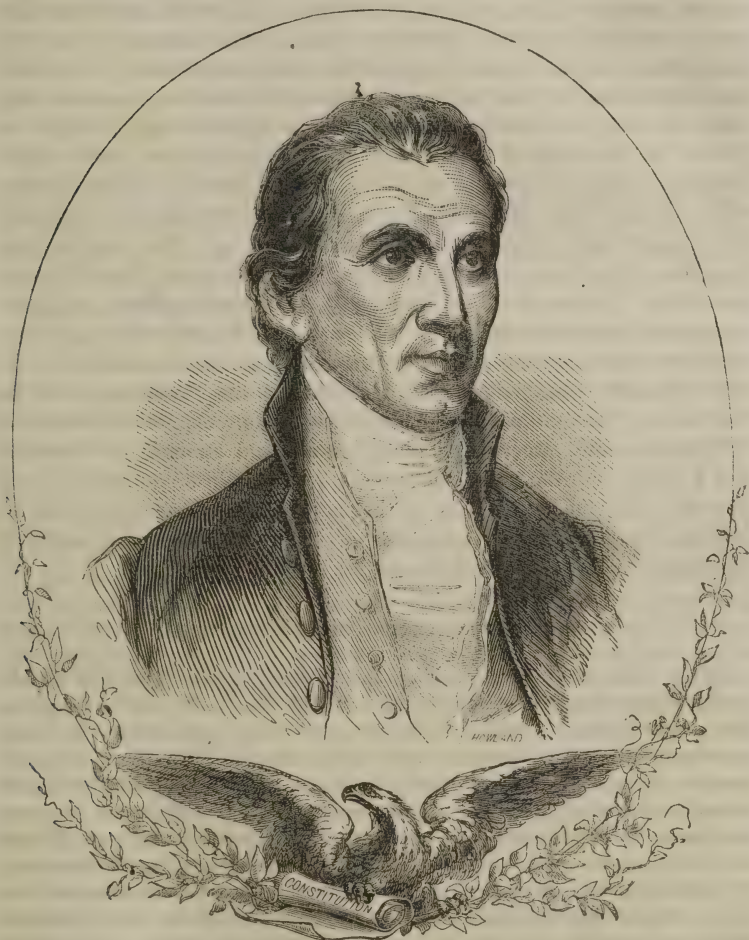
This work contains the Commissioner's views on ARTS and MANUFACTURES; the Origin and Progress of Invention; the Motors—Chief Levers of Civilization; Proposed Application of the Patent Fund; and on the Propulsion of Steamers. The title of this work does not by half come up to the intrinsic merit of its contents. Five hundred thousand copies should be in the hands of the people. If Congress would print and circulate among the mechanics of the country this invaluable work, instead of the prosy and useless documents which are sent out by the cord, an essential service would be rendered. It possesses some of the most important information for the mechanic, and through him for the whole country, and has the freshness of narrative united with the stateliness of science, besides being largely illustrated by cuts. We hope all our mechanical friends will read it. It may be ordered from the Journal office.

HON. THOS. J. RUSK and HON. HORACE MANN will please accept our thanks for important public documents.

ARTICLE XXVIII.

PORTRAITS OF THE PRESIDENTS.—NO. V.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF JAMES MONROE, WITH A
LIKENESS.



No. 10. JAMES MONROE.

JAMES MONROE had a full-sized brain and an active temperament, giving more ardor of feeling and love of physical exercise than intensity of thought and mental excitability. His intellect was distinguished more for

practical business talent and good common sense than for brilliancy, depth, and comprehensiveness. He had the talent for arranging and managing details ; was correct, well poised, systematic, and harmonious in his judgments ; more disposed to carry out systems already discovered than to invent new resources and be a pioneer of thought. The moral brain seems to have predominated over the animal and selfish feelings ; hence he was elevated, just, honorable, and consistent in character, capable of commanding the respect of the good, and of leading a life which would bear the most searching criticism. Firmness and Conscientiousness were very large, hence his justice, integrity, stability, and perseverance. Order was larger than Ideality ; and he was methodical, but not imaginative or polished in style or manner. Acquisitiveness appears small ; hence he yielded to the wants of government, in an emergency, his private credit, involving a large portion of his estate, to his ultimate embarrassment, which evinced alike his elevated patriotism, unselfishness, and that want of Acquisitiveness which is so manifest in his portrait. The social organs, as a class, were large, and his hospitality, friendship, and liberality were proverbial. He was noted for his friendly and honest frankness, and for a transparent integrity which won universal regard ; and while he firmly maintained such principles and political measures as he believed to be right, obtained a unanimous second election to the Presidency, after he had so long been a prominent actor in public life. Approbativeness and Self-Esteem were rather large, giving dignity and strength of character, and a strong desire to enjoy public favor, yet the selfish and animal developments being inferior in size to the moral organs, his ambition was so chastened as not to mar his character, or swerve him from that course of disinterested patriotism which forgets self for the public good.

BIOGRAPHICAL SKETCH OF JAMES MONROE.

JAMES MONROE was born within a few miles of the birthplaces of all his four predecessors in the first Presidential office, and his family, like theirs, was among the early settlers of Virginia. His birth took place in the county of Westmoreland, Virginia, on the 2d of April, 1759. His life began in exciting and patriotic times, the stamp-act having been passed by the British Parliament when he was but six years old ; and in the eighteenth year of his age, his heart swelling with chivalric pride and love of country, he left the college of William and Mary, where he was pursuing his studies, and hastened to join the standard of his country. He arrived at General Washington's headquarters, in New York, shortly after the declaration of independence, and at the gloomy moment when the dauntless chief, deserted by the wavering, the selfish, and the faint-hearted, was calmly preparing with his little force to receive the shock of the increasing armies of England. During the whole of the disastrous, but ever-memorable year of 1776, the young volunteer shared the defeats and privations of the army ; was engaged in the battles of Harlem Heights, White Plains, and Trenton, in the latter of which he received a wound while leading

the van-guard. He was promoted for his gallantry to the rank of a captain of infantry, and after recovering from his wound returned to active service, and subsequently distinguished himself in the battles of Brandywine, Germantown, and Monmouth. In 1780, he proceeded to the southern army as military commissioner, to ascertain the ability of that portion of the national forces to rescue the southern states from the enemy.

In 1782, Mr. Monroe was elected, from King George county, to the Virginia Legislature, and chosen by that body, shortly after, a member of the Executive Council. In the following year, he was elected a delegate to the Continental Congress, and arrived at Annapolis just in time to be present when General Washington surrendered his appointment as commander-in-chief. Mr. Monroe remained in Congress till 1786—during that time becoming convinced of the necessity of a re-organization of the government, and an extension of the powers of Congress. Accordingly, in 1785, he introduced resolutions vesting Congress with the power of regulating trade, and the power of levying an impost duty of five per cent. These resolutions were referred to a special committee, of which Mr. Monroe was chairman. This committee reported in favor of both objects, and proposed various amendments in the articles of confederation, thus contributing to hasten the National Convention at Annapolis, where the Constitution of the United States was adopted.

During the period of his congressional term at New York, Mr. Monroe married Miss Kortright, a young lady celebrated in the fashionable circles of New York and London for her beauty and accomplishments. In 1786, his congressional term having expired, and being, according to the rules of that day, ineligible for a second term, Mr. Monroe retired to Fredericksburg, Virginia, where he commenced the practice of the law. He was soon, however, recalled to active life, being elected first to the State Legislature, and subsequently to the State Convention to decide upon adopting the federal constitution. He was not entirely satisfied with the constitution, although in favor of a re-organization of the federal government, and on the final vote, by which it passed the Convention, he recorded his vote in the negative. In 1790, Mr. Monroe was appointed to the United States Senate in place of Mr. Grayson, who had died. Here he remained until 1794, acting, generally, with the anti-federalists, and against Washington and his administration, in conjunction with Mr. Madison and most of the Virginia delegation. In this latter year, Mr. Monroe was appointed Minister to France, in place of Gouverneur Morris, who had been recalled at the request of the French government. His course at the French Court not being consistent with General Washington's views respecting neutrality, he was recalled in 1796, and C. C. Pinckney appointed in his place. On his return, Mr. Monroe published a volume in explanation and defense of his cause, and in censure of the administration.

Shortly after, he was elected to the Virginia Legislature, by which body he was, in 1799, chosen Governor of the state, which office he held for three years. In 1803, he was appointed Envoy Extraordinary to France, to assist in negotiating for the purchase of New Orleans, and also associated with Mr. Pinckney, at Madrid, to negotiate the purchase of Louisiana. Meanwhile, Louisiana had been ceded to France, and upon Mr. Monroe's arrival in Paris, he found it possible to obtain not only New Orleans, but the whole of Louisiana. In a fortnight the treaty was concluded, and Mr. Monroe proceeded to London

to act as successor to Mr. Rufus King, who had resigned. From London he soon was called to Madrid to attempt adjusting a dispute with Spain respecting the boundary of Louisiana, in which he was arrested, by being recalled to London to maintain our rights as neutrals against the systematic encroachments of Great Britain. Here he remained until 1807, when he returned to the United States, and became a competitor with Mr. Madison for the nomination to the Presidency. The latter gentleman was selected, and in 1811 Mr. Monroe was again elected Governor of Virginia, but shortly afterward resigned to accept the nomination of Secretary of State, tendered him by Mr. Madison, which office he filled during the remainder of Mr. Madison's administration. After the capture of Washington City, and General Armstrong's resignation of the office of Secretary of the Treasury, Mr. Monroe was also appointed to that office, without resigning his position in the State department. While Secretary of the Treasury, it became necessary to raise a certain sum of money for the defense of New Orleans, but the credit of the government being then at a low ebb, he pledged his own private credit for the amount, and the necessary sum was thus raised.

In 1816, Mr. Monroe was nominated to the Presidency by the Democratic party, and elected. His friend, General Jackson, advised him to discard party spirit, and make his selections for office of the best men, regardless of politics. This, however, Mr. Monroe declined, as did afterward General Jackson himself, and made all his appointments, with few exceptions, from the ranks of his own party. The course of policy generally pursued by Mr. Monroe was, in the main, a prolongation of that of Mr. Madison, and need not be especially noticed here. Among the important measures of his administration was the cession by Spain to the United States of Florida, thus including within the limits of the United States all the territory north of Mexico. In 1820, he was re-elected to the Presidency, receiving EVERY VOTE of the electoral colleges except one. At the conclusion of his second term, he retired to his country seat in Loudon county, Virginia. In 1830, he removed to New York to reside with his son-in-law, Mr. Samuel L. Gouverneur. His health was very much shattered, and here, surrounded by the kindest attentions of his affectionate family, he remained until his death, which occurred on the 4th of July, 1831, in the seventy-second year of his age—adding another to those remarkable coincidences respecting the national anniversary already mentioned in our notices of Adams and Jefferson. Mr. Monroe retired from office deeply in debt, and it was years before Congress could be brought to adjust his claims for disbursements during the war, and thus relieve him from his embarrassments.

Mr. Monroe, although not naturally possessed of brilliant abilities, was a man of excellent qualities, noble, brave, and generous, devoted to his country, and ready to sacrifice himself for its welfare.

To place human happiness on a secure basis, the laws of external creation must themselves accord with the dictates of the moral sentiments, and intellect must be fitted to discover the nature and relations of both, and to direct the conduct in harmony with them.—COMBE.

ARTICLE XXIX.

THE GROUPING AND ANALYSIS OF THE ANIMAL PROPENSITIES.

THIS group is located between and around the ears, and causes a corresponding widening of the side head. It is placed in as close proximity to the body as possible; namely, on each side of the foramen magnum—that large opening in the base of the skull, through which brain communicates with body. The office of its organs is to carry forward the animal functions. They are adapted to man as a physical being, and supply his various animal wants, and hence are located in the nearest position possible to that body whose functions they carry forward—a feature of phrenological philosophy to which we invite particular attention.

This is one of the largest groups in the whole head—entirely the largest if we except the moral. Nor can any thing more fully elucidate the importance of their right exercise than this vast amount of brain allotted to them.

COMBATIVENESS comes first in the phrenological order, and is adapted to man's requisition for OVERCOMING OBSTACLES. Most persons erroneously suppose that it creates a fighting, or ill-natured, or irritable predisposition. Not so. This is its PERVERTED action, being to it what a hankering after alcohol or tobacco is to Alimentiveness—what the inordinate craving of the sensualist is to Amativeness, namely, its ABNORMAL and perverted exercise. Its true office is to give a bold, resolute, courageous, forcible action to mind, which grapples right in with difficulties and dashes through them as if they were trifles. Thus, in case that organ were large in A, but small in B, and they both have a given object to accomplish—say a heavy stick to remove out of their way—the large Combativeness of A would catch right hold of it with a “get-out-of-my-way-or-I’ll-get-you-out” spirit, which would enable him to labor upon it with all his strength; whereas, B would take hold with a tame “O-I-can’t-if-I-try” disposition, and, therefore, would not summon half his strength to the task, and hence accomplish but little. And the location of this organ by the side of the social group, shows why mankind defend family and friends with more spirit, and almost fierceness, than any thing else but life; and hence the saying, “if you touch my friend you touch me;” and the more so if this friend is a wife, husband, or child. The fact that even amiable women, when husband or children are wronged, often become so thoroughly indignant as to be even beside themselves, is beautifully explained by this juxtaposition of Combativeness and the social organs. In fact, it is this correlative location which produces this phenomenon. Indeed, the fact that women, even when fighting with their husbands, and a third party

steps in and takes the part of the wife, in order to give her the conquest, will often turn upon her helper with even greater fury than when fighting her husband, is beautifully accounted for by this juxtaposition. Nor can it be explained by any thing else. Even though fighting their husbands, they yet have some affection for them, so that a third party, by attacking this husband, awakens this wife's latent attachment, and this arouses her Combativeness. Consequent on this juxtaposition is this singular fact, that you will often hear husbands and wives speaking against each other so forcibly as to lead a listener to suppose they were sworn enemies, yet, even if that listener joins in with, and attempts to justify the accuser in condemning the accused, that accuser often turns right around, condemning you and justifying the accused. Hence it is hardly safe, if you hear a husband speaking against his wife, to take sides against that wife, for if he have any love remaining, even though slight, your censuring her awakens his Combativeness in her defense; because, besides wounding his social organs in blaming her, you excite that Combativeness, and he virtually says: "What? you finding fault with my wife; I'll let you know she is as good as you are any day." This will be the inevitable consequence if he have any regard for that wife left. Especially if you are first to find fault against husband or wife to the other, are you almost certain to awaken Combativeness and Destructiveness, not against their partner, but against yourself, and if they do not show you the door, it will not be because they don't want you to go out at it. Take facts like these, without this phrenological mode of accounting for them, and they are a marvel, yet how beautifully does Phrenology account for them by this juxtaposition of Combativeness and the social organs.

It also accounts for that desperation with which persons fight for their country. The United States, few in number, scattered in population, poor in purse, without resources, credit, or even standing armies and ammunition, coped successfully and triumphantly with the mistress of the seas, and the sovereign of no small part of the civilized world, simply because of that powerful aid lent to Combativeness and Destructiveness, by fighting battles for our own families and children, upon our own beloved soil; whereas, if we had fought upon neutral ground, unstimulated by this mighty, moral motive, we should have been conquered easily at the first onset. Was it not wonderful that Mexico, feeble and distracted as she was, could hold out so long and so nobly in possession of her armies, although conquered most signally in every battle, and all because attacking their firesides, aroused whatever of Combativeness and Destructiveness they possessed to a pitch almost to fury, whereas if we had not possessed the affections of the people, we would have been obliged to have fought till doomsday, and then not have conquered. Did not Hungary struggle most successfully, not merely with her old mistress, but with the swarming hordes of all the north, and would to-day have

been victorious, but for the treachery of her leading general. The world has hardly ever recorded greater incidents of courage and desperation than were manifested by the Hungarians in their contest, because of the vindictive violence of their Combativeness, aroused by the violation of their social organs; so that this law of juxtaposition, as facilitating conjoint functions, applies as effectually to nations as to individuals.

DESTRUCTIVENESS, too, is very properly located by the side of Combativeness. They are kindred in function, and therefore ought to be placed side by side, so that, whenever Combativeness is wrought up to a strong pitch of resistance, in case it can not do the whole work, it may call the more readily and powerfully upon Destructiveness to contribute its aid; and how often do we find these two faculties working in concert—how much oftener than with any other single organs?

As Combativeness is adapted to overcoming obstacles, so Destructiveness is adapted to the extermination, or to removing whatever is in the way—in clearing and subduing the earth, in felling trees, tearing up roots, breaking up fallow ground, and giving efficiency in using tools of all descriptions requiring force of character—say the scythe in mowing or cradling, or the axe in felling trees—and ten thousand like operations in nature, this destructive function is called into requisition. It is adapted, secondarily, to the penalties of violated law, and enables us to brace up our minds, and bear up under severe tortures, both mental and physical; and also enables men to inflict pain upon their fellow men, either as a mode of chastisement, by way of teaching them not to do so again, or in enabling us to amputate a crushed limb, extract an aching tooth, etc. In fact, Combativeness and Destructiveness are so nearly allied in function as to create some difficulty in drawing nice shades of discrimination between the two. Thus, as Combativeness gives force by imparting a bold, courageous turn of mind, so Destructiveness also gives force, but it is that consequent on exterminating an evil, rather than in simply resisting it. That is, Combativeness gives force to resist and oppose manfully, while Destructiveness gives force to destroy and exterminate nuisances. And these organs excited produce anger. Combativeness, anger to resent—Destructiveness, anger to punish; but it requires a discriminating mind to appreciate the difference between the two kinds of anger, created by these two faculties: still this difference in their analysis, namely, that Combativeness simply stands up in opposition, while Destructiveness removes the obstacles in the way, which enable a discerning mind to appreciate the difference in their functions.

VITATIVENESS, located partly between and partly behind these two organs, is adapted to the life-loving requisition. But for this instinct, trifling troubles and diseases would cause us to surrender our lives, and yield up to disappointment and death. Persons in whom this organ is small, readily give up to die, whenever much troubled or diseased, but

large Vitativeness virtually says, "you don't catch me dying quite so easily as all that, but I will stick it out against both wind and tide."

As a remedial agent to the sick, this organ is far more efficacious than all the medicines in the world. In fact, medicines act through this organ more than by any other means. How often have bread pills or colored water, administered as drops, or like inefficacious things been taken with success, partly because the patient expected they would succeed, and thus give Vitativeness a new impulse, so that it grappled successfully with the disease and finally mastered it and carried it out of the system—a point which we brought forward in our last volume, in which we alluded to this as a means of keeping the cholera at bay.

But the point of particular importance with reference to this juxtaposition of the faculties, is the fact that men will fight with such fury and desperation in defense of life. Even the puling kitten, lying tamely and harmlessly at your fireside, when threatened with death, becomes so furious as to be actually dangerous even to man. In fact, it is not possible for any one thing to excite Combativeness and Destructiveness to a pitch of such fiendish fury, as being threatened with a violent destruction of life. Hence, even cowards, when cornered and obliged to fight for their lives or die, become inspired with a fierceness, overwhelming and terrible to those who threaten them, and all because Vitativeness is located in such intimate proximity to both Combativeness and Destructiveness. Being between them, whenever it is thrown into an abnormal state, by being threatened with death, it throws Combativeness and Destructiveness into a state of equal desperation. How else can you account for the fact, that being threatened with a violent death, arouses Combativeness and Destructiveness so much sooner and more violently than any of the other faculties, and arouses them to such a pitch of perfect frenzy and uncontrollable fury.

SECRETIVENESS has a position peculiar to its function. Its office is to suppress the expression of such of the other faculties as may, by the general council of all the faculties, be deemed inexpedient. Thus, suppose Combativeness, under some sudden provocation, should be inclined to fly into a fit of anger, which anger, expressed as spontaneously as it was kindled, would be either injudicious in its effect, or wrong in its nature. The office of Secretiveness is to hold in check the exercise of this faculty until a majority of the other faculties shall have sanctioned or suppressed that action. When the natural stimulus of the various faculties is applied suddenly to them, it is natural for them to burst forth into great intensity of emotion. In this fact consists the necessity of self-government. That necessity it is the office of Secretiveness to supply. Few human beings would be willing to have all other human beings put in complete possession of every emotion of their minds; and the worse a person is the more self-government is required. Secretiveness is, therefore, adapted to man's

need of self-government, of reserve, of guardedness, of judiciousness, and embodies no small share of what Solomon meant by wisdom, as in the following passage: "The fool uttereth all his mind, the wise man keepeth it in till afterward."

Some of our faculties do not need the suppressing influence of Secretiveness. The spontaneous expression of Individuality, Eventuality, Causality, Comparison, Benevolence, Veneration, Conscientiousness, and all the other moral and intellectual faculties ought to be "like a city set upon a hill," so that their lights may shine abroad to dispel surrounding darkness. Nor do we require Secretiveness to suppress the manifestation of the social faculties, only when these faculties take on a vicious action. It is the animal propensities mainly whose spontaneous expression we require thus to guard. And, mark the beauty and power of this fact, that Secretiveness is located in the ANIMAL GROUP, and, in fact, is the CENTRAL organ of that group, having an animal propensity on each side of it. Nor is there a single animal propensity, except the social organs, not located directly around Secretiveness, or bordering on it. Combative-ness is directly behind it, so that Secretiveness may guard the spontaneous expression of sudden anger. Vitativeness is partly behind and below, so that we may use policy in avoiding snares laid to take our lives. Destructiveness is located directly below it, so that Secretiveness may hold this destroying element in check. Alimentiveness is located forward and below, so that the squirrel hoards up his winter's provision, and man, too, keeps his provisions stored away from the common gaze, and hence our habit of hoarding up preserves, delicacies, etc. Acquisitiveness is located directly in front, so that we may employ policy in making money, and keep enough of our business plans and affairs to ourselves to prevent undue exposures, and guard ourselves against those advantages, which, if our business were perfectly unfolded, every body would be taking advantage of us; while Cautiousness, directly above and partly behind, works with Secretiveness in giving that practical wisdom and guardedness, so essential to the success of all the greater and all the minor plans and purposes of life. Who can contemplate the location of Secretiveness, in the midst of this animal group, without admiring the wisdom displayed in placing this self-governing organ in the midst of those organs that require self-government.

Our next article on this subject will apply this law of position as adapted to the function, or to the balance of the animal propensities.

THE better any man, the less he swears; the worse, the more. And those who pride themselves in their swearing capabilities, are but vaunting and glorying in their own shame and depravity.—SELF-CULTURE.

ARTICLE XXX.

THE PEN AND THE PRESS.

THE twin-sisters of civilization and reform, the pen and the press, are the lever and fulcrum of the world's redemption from the thralldom of ignorance, weakness, and degradation. One has said, "Let me make the songs of a country, and I care not who makes its laws." The pen and the press, being, as they are, the silent disseminators of thought, on ten thousand wings, give form and body to opinion, modeling law, religion, and judgment, conspire to put into the shade, nay, laugh to scorn, the sword and all the glittering ensigns of power which do not receive the signet of their favor. The pen and the press embody public sentiment, and make it immortal. The voice of the living oracle is confined to time and place; a few at most can hear, and the memory of the listener is the only treasury of the "thoughts that breathe and words that burn." To many it is like the ripple on the wave, a momentary agitation, while a recorded thought may be lived over a thousand times in ten thousand homes at the same moment and in all time. Orators famed in Greece and Rome, in their own narrow limits, and during their short lives, are remembered as having lived, and breathed burning thoughts; but when we seek in that tradition which reveres their names, the full measure of those thoughts, we are answered by indistinct echoes, that neither define the thoughts or give them a real existence. They are like the last year's work on the school-boy's slate, a portrait in midnight darkness, or like one overlaid with a coating that hides for ever the lineaments which once adorned it.

Besides, the pen and the press speak to men in their quiet homes, where all is calm, where the judgment, which at first might object to an opinion, is cool, and has ample time to re-read, digest, and acquiesce; it is here that thought becomes distilled, like the dew upon flowers, into every opening mental recess of the soul, becoming incorporated with its growth and development until it imperceptibly becomes a part of its being, until, indeed, it rears on the soul's basis a temple of opinion, imperishable as the soul itself. The living tongue becomes hushed in death, and the power of his efforts sleeps with him in the grave. The press multiplies the forms of thought, and with innumerable tongues makes it omnipresent. Nor is a single generation the only recipients of its influence, but in all time, to the last generation, the golden thought may live and bless with all its original purity and power.

Thought, trembling on the eloquent tongue, is like liquid gold or diamonds in solution; the pen and the press crystalize it into beautiful and imperishable forms, to sparkle and enrich for ever.

ARTICLE XXXI.

EDUCATION OF THE YOUNG.—NO. II. BY ELIZA A. CHASE.

HAVING adverted to some of the prominent features in the popular system of education, we propose to inquire into that plan which seems most consonant with the nature of the mind. Very few will be disposed to question the perfect adaptation of circumstances to the physical development of the child—the beautiful progression of its infantile acquirements, from a state of perfect helplessness to one of comparative strength and agility; yet there are those who seem to forget that the mind, too, is progressive in its development, and who, therefore, force upon the mental powers burdens they are incapable of sustaining.

The natural food of the mind is knowledge, and the avidity with which it seizes upon this food is perceived, to a greater or less degree, in every one. Observe the ever-restless, inquisitive child; no new object remains unexamined before him; its nature, its use, are topics of interest to him; and shame to the parent or teacher, who heedlessly turns from the little inquirer. True, there may be things which it is impossible to explain to the imperfectly developed reason of the child; but this is no excuse for the too common answer, “Don’t ask me any more questions—you tease me to death.”

The acquisition of knowledge is always delightful, and no one who has seen the eager features of a child, as his awakened mind grasped some new idea, or comprehended some truth before unknown, has failed to notice the radiant flash of intelligence and joy which overspreads his countenance and beams from his eye. Objects of perception are the first which interest the young, and as these are the capital with which the mind must work, the food from which knowledge must be assimilated, they should form the first study of the child. Take away the soulless alphabet from the craving appetite of the mind, and present to it some object from which it may gain nourishment and strength. It is just as easy for the child to remember, that the green cup of the flower he so delights to cull is called the calyx, that the beautiful colored leaves are the corolla, the slender, thread-like organs the stamens, and the gold-colored dust that envelops the brown coat of the bee, in his visits to the honey-cup, is the pollen, as to teach him that certain arbitrary marks are called A, B, C, etc., or that peculiar combinations of these marks form various words; and certainly the former is far more interesting and profitable, as it furnishes ample opportunity for calling into exercise the physical and moral, as well as the mental powers. Let the child’s attention be turned to nature. She is a willing teacher, and hers is a universal page—she has lessons for the infant and the hoary-headed man, lessons exactly adapted to each; and

never yet was any one so ignorant or so wise that she had for him no word of instruction.

The growth of plants, the rising and falling of vapor, the flight of birds in autumn, the elements of astronomy, all form useful and interesting topics, from which the intelligent and judicious parent or teacher will not fail to draw.

Those faculties which lead us to love and admire the beautiful in nature are too much neglected; for here is a never-ceasing fountain of instruction—a fountain whose waters never satiate, but which give health and gladness to all who drink. What can be more intense than the delight with which a child gazes on the beautiful things of earth, the brilliant rainbow, the radiant west, the soft moonlight, and the bright stars? Nor is this delight without various beneficial effects. In the hands of competent managers, it becomes an all-powerful instrument in the moral training of the young. I know a child, somewhat passionate and willful by nature, whose angry feelings are readily quelled by directing its attention to the grand and beautiful—a method to which its judicious friends always resort. I am here reminded of the words of the nature-loving Bryant, in speaking of his little daughter:

“For I have taught her with delighted eye
To gaze upon the mountains, and to hear
The melody of winds with charmed ear.”

Happy would it be for children, if they all received such instruction—if, instead of the frivolous and unmeaning conversation to which they so frequently listen, they were taught to “hear the melody of winds.” Children are naturally lovers of the beautiful; but the vices and follies of life blunt or destroy much of these delicate sensibilities, till the man of the world looks with wonder, perhaps with contempt, on those whose love of the Ideal remains undiminished by the realities of life. I well remember the exclamation of a little child who was looking at the waving trees which shaded her home. As the branches tossed wildly about in the breeze, she clapped her hands in childish wonder and delight, exclaiming, “Do look at the trees—O see how they fight!” The poet Peabody has the same idea:

“To wave on high their plumes of green,
And fight their battles with the storm;”

but as the little girl was only three years of age, I can not accuse her of plagiarism.

The fact that the perceptive faculties and the organs of Ideality and Sublimity are among the first developed, furnishes sufficient evidence that nature intended they should be first exercised; let these, then, be cultivated, by giving them that stimulus which calls them into energetic action.

I do not say that oral instruction should entirely supersede the use of

books, but I do hold that it should PRECEDE it. The true object of education is what its etymology imports, to LEAD, or DRAW OUT—to strengthen and expand the various faculties of the mind, by healthful and vigorous application. The benefit derived from a thorough knowledge of mathematics is not merely to render a person expert in business calculations, but to invigorate and discipline the mind. It is the closest and sternest process of reasoning—one which allows no sophistry, and admits of no doubts; and hence, as a method of training and discipline, is admirably calculated to effect one of the most important objects of instruction. But that instructor who requires the child to commit to memory the unexplained details of rules, and to use them as the only guide in his operations, not only errs most egregiously, but commits a positive wrong. He defeats the very object of mathematical investigation, and taxes the memory with a useless burden. We want a practical, working education—one of which we can always avail ourselves; and this can only be obtained by that healthy, active exercise of the mental powers, which is induced by correct and thorough training. A mind thus developed possesses a world of its own; it seizes upon facts real or apparent, separates the true from the false, analyzes, compares, and contrasts, and, with almost the quickness of intuition, draws from a seeming contradiction the beautiful deduction of truth; while to him whose faculties are unexercised, there is presented either a chaos which utterly confuses, or error so speciously disguised that his weak, inactive mind receives as true, dogmas at once absurd and execrable.

From these general principles we proceed hereafter to subjects of a more specific nature, considering somewhat in detail the methods of instruction in the various branches of education.

ARTICLE XXXII

DEBATE IN CRANIUM.—THIRD SESSION. BY NELSON SIZER.

Concluded from page 124.

THE house being called to order, the Chairman announced the discussion of the California Resolution, to be the order of the day, when LANGUAGE, having the floor, rose and said:

“Mr. Chairman, I have listened with the most profound attention, to the remarks of the several learned and honorable gentlemen, who have so very elaborately and minutely gratified the house with their varied experience, with such suggestions and arguments as to them seemed most conducive to the ultimate, permanent welfare of the household. I make no doubt, that each desires to promote the interests of all, immediately or remotely concerned, and therefore I render this willing tribute to their

correct motives and philanthropic desires, while, at the same time, I am bound by an equally imperious duty to myself and to the house, to venture most respectfully to suggest, that each, if not in every instance, yet for the most part, have seemed to spice their remarks with arguments and observations tending directly or indirectly to develop and bring to light their own peculiar desires and predilections, as if they regarded their own special accommodations, sympathies, and habits, as equally desirable and appreciable by others of different peculiarities, habits, and sentiments, as to themselves. This course of argumentation can, as a matter of course, produce only a diversity of opinion and a want of harmonious concert of action, if it does not produce sooner or later, deep and lasting prejudices, which time may serve, in some good measure, to soften and assuage, even though it shall not have the power effectually and permanently to cure. And, Mr. Chairman, as this course of debate has thus assumed so very wide a latitude, I trust with the most implicit confidence to the indulgence of the house, as well those honorable members who oppose, as those who may entirely agree with me in sentiment, while I offer some cogitations which pervade my own mind; and as I have thus, as I said before, patiently listened to others, and I hope with candor and no little profit, that in consideration of this courtesy, which in all deliberative bodies, and especially in such an ancient and honorable one as this, is at all times, however high the excitement of the occasion, due to each member who is honored with a seat, and to take a part, as all have a perfect right to do, in the multifarious and important deliberations which from time to time come before them for their grave consideration and decision. Having thus, Mr. Chairman, made these few plain and undisguised preliminary observations, with a view to elucidate, to some extent at least, my sentiments, and define my position relative to the subject and to the members, and to give some slight premonition of the course I shall feel compelled to pursue, and to explain to members the causes which exist in my own mind, which, with due deference to all, I now proceed briefly to set forth. I ought to add, by way of preface, that to do full justice to this subject would require not a few hours merely, but days, to give all the arguments favorably and adversely, with all the circumstances connected, on this great subject, and if I do not give, in the compressed space allotted to each member, so full an exposition of all its bearings and ramifications, as might be, to all, and especially to myself, desirable, it must be chargeable not so much to any want of fertility in the subject itself, as in the limited time which each member may occupy without unnecessarily protracting the discussion and wasting the valuable time of the house. What opportunity for conversation will be offered in the mines? unlike well-constituted society, where colloquial pleasures so profusely and so happily abound, California can not meet my wishes unless we take up lecturing, or political speech-making, or discussions in lyceums, which I fear will hardly be found in so new a"—

"May I be permitted to ask the member a single question?" interrupted CAUSALITY, who had been knitting his brow continually. "Is it the desire of the member to engage in political or literary life in California, or for the sake of social and literary pleasures at home, refuse to go? That seems to cover the entire ground of his remarks."

"Yes, sir—yes, Mr. Chairman and gentlemen, that is the thought precisely. That is what I was just coming to."

MIRTHFULNESS laughed aloud, and was heard to whisper to SECRETIVENESS "now we have it at last. What a deluge of words for a drop of sense! It reminds me of the 'mountain and the mouse.' He ought to have consulted with my friend CAUSALITY, who always SAYS something when HE talks; but, if the rattle-brain undertakes to make a speech ALONE, we are sure of a world of words without a particle of sense. It reminds me of

'The ocean into tempest tossed, to waft a feather or to drown a fly.'

This called SECRETIVENESS to his feet, who began in a low, soft voice, but little above a whisper, his small eyes, partially closed, peering slyly out from under the heavy arches of his dark brow, to every part of the house, as if to read the opinions of members, and with the most perfect coolness of manner and calmness of expression, proceeded to say:

"Mr. Chairman, I have thus far remained silent, not so much because I had no line of POLICY marked out in my own mind relative to the best mode of MANAGEMENT in case we should decide to go or not to go. Nor am I desirous in what I may utter, to COMMIT myself either one way or the other, yet I could give some suggestions on the subject, at a proper time, in a select committee for instance, which might be serviceable. I am not quite certain that the definite line of action laid down by certain members is JUDICIOUS. If we go, it would perhaps be well to appoint a committee of vigilance to CONCEAL and watch the depository of our treasures, or take with us a few iron safes, that our gold may not be stolen—and that all members, especially APPROBATIVENESS, HOPE, MARVELOUSNESS, and LANGUAGE, be required to keep silent on the subject of our success, if good, and not allow the greedy and designing, as well as dishonest portion of the adventurers in California, to know that we have acquired more than sufficient to pay our expenses. I would suggest that MIRTHFULNESS be kept in the tent, out of sight, to hide his tell-tale phiz from the shrewd, or that he wear an unusually serious face, that we may not be suspected of being rich, so that we may not be robbed. It might be well for us to dress shabbily and appear poor while there and on our way back, 'for the robber will not harm the poor.' I would also suggest that we make no boast of great things before we go, if such should be the decision, and to say but little on our return, however much we may acquire, and let out the fact gradually to the world to their surprise and astonishment.

APPROBATIVENESS and HOPE are the first to brag of what we are expecting to do, and the first to be ashamed and depressed if we fail; while our venerable brethren, CAUTIOUSNESS and CAUSALITY, are the last to be inflated with problematical success, and the least depressed at failure. If I could always be consulted, I would advise a shrewd and silent course, like the EEL in the water—like a CAT in pursuit of a mouse, or like a MOLE under the surface of the ground. I do not believe in sounding a trumpet, either of anticipation or triumph. Still waters are the deepest, and an unobtrusive course is most successful. I will close for the present, by asking to be excused from voting either way, unless it can be by secret ballot, wishing it to be understood, that I shall deem it my duty to seek the good of the family, whether we go or remain at home, but I like no responsibilities, and wish to make no PLEDGES."

LOCALITY rose and said: "I think it would be well to go, if we only make enough to pay expenses. And I would earnestly recommend going one way and returning the other, to give us as large a 'traveled history' as possible. I should like to double the Cape, cross the Isthmus, and go the land route. I move we go all three routes." (MIRTHFULNESS laughed outright, and CAUSALITY was seen to relax his gravity.) LOCALITY proceeded: "It would certainly be desirable, as all my friends on the front seat think, to go or come EVERY route, and more than that, I would like to make surveys and maps of the country, and spend a year, at least, in traveling up and down among the mountains and valleys of that new country. I have stayed at home long enough. I wish to ROAM and learn something of the world."

"We might miss our way and get lost in those wild regions," suggested CAUTIOUSNESS.

"Leave that to me; I will pilot you to the ends of the earth. While the north star blazes and the sun rises in the east, I will risk being lost."

"But," responded CAUTIOUSNESS, "there are fogs and storms in those mountains, obscuring sun and stars for days together, as I am informed by EVENTUALITY."

"To tell you the truth, I can find my way any where; in clouds, fogs, or darkness—I never get lost. I have in my very NATURE an unerring compass, that teaches me where I am, and where every thing is which I have seen, either absolutely or relatively. There is no danger of getting lost. I go for the journey."

TUNE said: "I can not think of leaving my piano and all the concerts and social music which our old home yields, to listen to no music but the clicking of the pickaxe and the grating of the spade, or the harsh, chafing sound of the gold-sifter at the mines. If we MUST go, let us take some musical instruments to beguile the time and cheer us in our lonely tent. If we go overland, I would march to music, and TIME, my neighbor,

would measure the step to the music, to mitigate the tediousness of the journey."

IDEALITY said: "I rise with mingled emotions to object to this enterprize. I can not endure the thought of leaving all the elegances and refinements of a highly civilized and cultivated state of society, all the beauties and decorations of our native city, to be housed in a rude tent or cabin, to be clad in the roughest garb, and associate with unpolished rudeness for years in the mines—to see nothing but barren wastes and delve in a filthy pit for gold. The mover of the resolution, ACQUISITIVENESS, I am aware seeks gold for its own intrinsic value, and would be willing, on our return with millions of gold, to live in the plainest style for the sake of hoarding every dollar of surplus interest which he could grasp. I would waive the objections I entertain against the California enterprise, and endeavor to endure them for a year or two, if we might be allowed, on our return, to employ no small share of the acquisition in the cultivation of art and beauty and poetry; if we might have a home of beauty, surrounded by all the poetry of nature, and garnished with all the delicate enchantments of art; but I know too well the disposition of members, their utilitarian, animal, and ascetic notions, to venture to anticipate sufficient future gratification to compensate for the privations incident to the rude enterprize."

COMPARISON took the floor and said: "I have listened with attention to all the statements and arguments offered on this resolution, as well as the facts which the member on the seat below me has kindly furnished. By means of all these aids, by analyzing the prosperous and adverse facts, the reasonings for and against the proposition, the chances of ill-health and loss, with the disturbance which will arise in the family by compelling many to go who seem decided against it—I say, comparing these and many other considerations with the doubtful utility of great wealth, should we gain it, I shall record my vote against it."

BENEVOLENCE seemed aroused by the remarks of his neighbor, and proceeded to say:

"Men and brethren, it is a matter of minor importance where we are or what may be our means, if we aim in all things to do GOOD to all 'as much as in us lies.' The 'POOR we have always with us,' and should we go to California, the SICK and SUFFERING will claim much of our aid. What a noble work, to erect hospitals for the sick and distribute of our substance to the unfortunate poor in that far-off land. If we go, let us act the noble part of the good Samaritan; it would be better than gold—and should we obtain wealth, instead of retiring and fostering the wild speculations of APPROBATIVENESS, SELF-ESTEEM, ALIMENTIVENESS, and ACQUISITIVENESS, let us feed the poor, clothe the naked, found hospitals for the sick, and ensure a consciousness of having lived for the wretched, and won the tribute of their grateful tears at our humble grave. If such can be the design and results of the passage of the resolution, I would vote

in its favor. But if we must become a Shylock-banker—an epicurian or bacchanalian, a gaudy plaything of fashion and folly, or a tyrant of unrighteous and oppressive power, I give my hand, my voice, and my tears against it.”

There seemed much grumbling among the members in the sides of the house, and some of the higher and back seats, which not a little agitated the last speaker, and seemed to enforce and consolidate the suspicion, that his last view was the true one, and that his proposition would be hotly opposed.

The debate seemed now principally confined to the calmer and more elderly portion of the house. The young, hot-headed, and extravagant having brought forward their earnest appeals, it remained for the cool and judicious to sustain the closing hours of the discussion.

VENERATION, with a serious face and a solemn, measured precision of action and utterance, having adjusted his black cloak, proceeded to say :

“Mr. President—It becomes us to meet this grave question in view of our high allegiance to an overruling power, for ‘it is not in man who walketh, to direct his steps,’ or to look to any thing in the future as certain, if it depend upon man’s puny efforts for success. I have been surprised at the confident and irreverent assurance of members, as if they could rule destiny and prejudice or modify the purposes of the Almighty. If members insist on acquiring wealth to pamper the gratification of pride, vanity, worldly ambition, the ‘lusts of the flesh, the lusts of the eye, and the pride of life,’ if, in short, worldly pleasure and sensual gratification is to be the object and result of this contemplated accumulation of wealth, I shall, under God, use my humble efforts against it. If, on the other hand, we can go into the gold region and preach and teach ‘the kingdom of God,’ and induce men in those moral desolations to set their ‘affections on things above and not on things on the earth’—to seek their ‘treasures where moth and rust can not corrupt, nor thieves break through and steal,’ I would not object to going. If we can have stated preaching, a correct observance of religious duty, and aid in sustaining missionaries for the moral instruction of the emigrants, while we are there, and should we return rich, against which I have no objections, I wish it stipulated, that the money shall be regarded as the Lord’s, and we as His stewards, to use it to His honor and the religious elevation of man.

“I would endow theological schools, sustain a missionary among the heathen, supply destitute churches with means to sustain religious service, and plant Sabbath schools, print Bibles and tracts, and employ such other moral efforts as will evince our fealty to our Heavenly Father, and live as a memorial of us beyond the grave. If we can not thus use the gold acquired, I prefer to remain near the sanctuary, the means of grace, and the venerable graves of our departed fathers.”

CONSCIENTIOUSNESS, with perfect self-composure, begged to occupy a few moments of the time of the house, saying :

"I did not intend to trespass a second time upon your attention, but as the debate has taken a wide range, and nearly every member has offered his sentiments, I should do myself and the house INJUSTICE to remain silent. What rank injustice for each member to wish wealth for his own peculiar gratification! The last member up would consume all our time, while at California, in religious influence, and impoverish the family on his return, by yielding all to religious purposes, as if we could not honor God by the proper gratification of all the members. We have duties to perform to ourselves, to our neighbors, and to God. Therefore, it must be apparent that many of our brethren are in error in desiring to accumulate property for their individual gratification. ACQUISITIVENESS desires it for its own sake. He would hoard it; become a millionaire-banker. ALIMENTIVENESS would 'fare SUMPTUOUSLY every day.' APPROBATIVENESS would be 'clothed in purple and fine linen,' and gain the applause of the million. IDEALITY would revel in art, and beauty, and poetry, to the exclusion of solid and utilitarian objects. SELF-ESTEEM would leave the quiet, social joys of domestic life, and be a RULER. LOCALITY would waste the time of the family in, to us, useless rambles among the mountains of California, and SUBLIMITY would second the wild project, to see craggy mountains and vast prospects. HOPE and MARVELOUSNESS would lead us all on a wild-goose chase of adventure. EVENTUALITY would write the history of the new country, while CAUTIOUSNESS would keep us in the old cart-ruts of past experience, and deny the more enterprising of the family from judicious advancement either at home or abroad. Now, it must be obvious to all who can appreciate the right, that there must be manifest wrong in this selfish greediness to absorb the entire energies and products of the whole household for their individual and special gratification. I care nothing for money except to minister to the RIGHT, and by means of which, to live without offense to the world, or being burdensome to our fellow-men. Mutual forbearance and concession in a family of such variety of tendency and disposition as ours, is the only proper course for the promotion of harmony and happiness. Each is essential to the well-being of all, but none should rule uninfluenced and unmodified by each member of the fraternity."

As no one seemed inclined to occupy the floor, the Chairman inquired if the house was ready for the question, which was loudly called for, and decided in the negative by the following vote:

AYES.—Acquisitiveness, Combativeness, Destructiveness, Approbativeness, Self-Esteem, Hope, Marvelousness, Ideality, Sublimity, Individuality, Eventuality, Locality, Mirthfulness—13.

NAYS.—Amativeness, Philoprogenitiveness, Adhesiveness, Inhabitativeness, Concentrativeness, Alimentiveness, Cautiousness, Conscientiousness, Veneration, Benevolence, Constructiveness, Form, Size, Weight, Color, Order, Calculation, Time, Tune, Language, Causality, Comparison—22.

SECRETIVENESS, discovering how the vote stood, offered to record his in the negative, which made a majority of ten against the enterprise.

The Chair announced the vote, and amid grumbling and loud talking

among the members who had so fiercely sustained the resolution, the house adjourned *sine die*.

APPLICATION.—How little do men estimate the true motives which influence their conduct! Some leading faculty takes the reins of government and subdues to its sway every power of the mind. Some men imagine themselves patriotic, and are eloquent for the people's rights or brave on the battle-field; but deny them the glory of office, or rob them of a leaf of their laurels, and they forget the "dear people," or resign their commission, showing that excessive Approbativeness, or personal glory, was the spring of their actions. Others build railroads and improvements for the PUBLIC GOOD, if they will PAY LARGE DIVIDENDS. Others run wild in the performance of deeds of charity and enterprises of philanthropy if they are fashionable; popular churches and eloquent preachers are thronged with attendants, many of whom really think they are moved by a regard for religion. Men refrain from a vicious life through that kind of morality which dreads disgrace; or fear the penalties of violated law, and suppose themselves HONEST; but bury them among strangers, where there is none to disgrace them, or remove the fear of detection, and they will wallow in vice, showing that Cautiousness and Approbativeness, and not Conscientiousness, are the foundation of their morality. We should learn to analyze every motive to determine the true nature of our impulses to action. Every faculty should exist in due degree, and be educated to exert its appropriate influence, then can we have harmony of character, and live in obedience to all the laws of our being.

ARTICLE XXXIII.

THE TEMPERAMENTS.—NO. III. THE MUSCULAR OR MOTIVE TEMPERAMENT.

THIS temperament includes the machinery of the body—the bones and muscles. It was formerly called the bilious—probably from the fact that in these persons the secretions of bile are more active than in ordinary cases, and impart peculiar qualities to the blood, to the skin a darker color, and a choleric tendency to the disposition; giving more roughness of outline than belongs to the other temperaments—not so smooth and easy.

Persons with this temperament are prepared for out-of-door labor, either mental or physical; to work upon our canals, railroads, in machine-shops, blacksmith's shops, and the like. If professional men, they are of the sledge-hammer, efficient kind. Seldom found in a jeweler's shop; in furnaces, rather. They are fond of the rough and strong. They are less quick and susceptible mentally, but stronger physically. Some of other temperaments prefer jewelry, or the needle—something fine and nice; but persons of the motive temperament delight in the rougher and stronger materials.

Dr. Mather Williams, of Syracuse, for many years an eminent physician



No. 11. PHINEAS STEVENS.—MUSCULAR TEMPERAMENT.

of that town, is a striking illustration of the tone of mind derived from this temperament. His hair and whiskers are abundant, and jet black; skin dark; muscles hard and tight; and we find the strong, indomitable will, great powers of endurance, beyond that of most other individuals.

When excited, the will of persons of this temperament is stronger than at other times; they are more collected and self-possessed, and upon emergencies can readily call upon and use their strength in advance.

Peter the Hermit was of this temperament, which gave that extraordinary breadth and strength to his enterprises—such gigantic conceptions—which led him to conceive the idea of conquering or capturing the Holy Land. No man whose vital or mental temperament predominates, would have conceived of such an enterprise, much less attempted seriously to carry it into execution.

It requires an enormous brain and this temperament, to get up immense excitement, and sustain it. Such men say and do bold and daring things. They are orators of the bold and positive kind; not smooth, cosey, graceful in their matter, manner, or style. If soldiers, would take a city by storm. If muscle prevail, they have great suppleness of motion. For instance, boxers, jugglers, circus riders, wire dancers, etc., are of this stamp. If the bones predominate, they sustain themselves under great burdens and extremes, and never give up. The Roman soldiers were of this class; they never thought of yielding; their motto was, "Never surrender." All the representations of these men which have come down to us give them this temperament in a very strong and marked degree. It is more fearful to meet a man of this temperament in combat than one with the vital or mental. You would not hesitate to contend with a man of the vital temperament, with the digestive predominating; but you would have less idea of defeating a man with a strong, bony, and muscular temperament; you would expect to surrender or fight.

The animal creation furnishes fine illustrations. The deer is of the vital and nervous temperaments, and runs from danger; the lion, pre-eminently of the muscular, never runs or yields. The sheep is of the vital temperament, and is timid; the bull-dog is muscular, and is bold, confident, and courageous.

Certain kinds of food tend to nourish and strengthen the muscles, others the bones; for a knowledge in regard to which, I would refer to the work already mentioned. It is of the highest importance in reference to the proper training and development of the powers of children. Young men go to college, work their brains from morning till night, the body almost totally neglected. The brain and nerves only were worked, and the whole system thrown out of balance; and when they complete their studies many are fit only to be laid on the shelf. They have not educated their muscular system, and they are good for nothing. They neglect the education of this temperament, destroy for ever the just balance of their powers, and then wonder why they can not do more good in the world. And yet Phrenology, the first to teach these truths, is sagely ridiculed by some of the LEARNED professors in these colleges, who disorganize, rather than combine the forces of the students under their care, by not developing and training them physically as well as mentally. Our present systems of education are defective—ruin some of our best sons and daughters by not heeding this law of muscular exercise. If I have any thing for which to be particularly thankful, it is that I was poor, and was obliged to work in my youth, and thus lay the foundation of a strong constitution to sustain mental labor in after years. It is often a blessing to be poor. An individual well endowed with muscular energy and power, is rich; while he who is without them, however much money he may have at command, is poor indeed. As a public speaker, he is good for nothing; he can not infuse life, soul, thought, or spirit into his audience; makes feeble impressions if any at all; it is utterly beyond his power to electrify or magnetize his hearers, and command their attention and secure their confidence.

Which is better, to have men all muscular, all vital, all mental, or to have the three blended in one harmonious whole, which enables a man to do all he desires through the complete balance of his organization?

I would urge young men, engaged in study, to work two or three hours per day, with a wood-saw, axe, or something else requiring equal physical labor. They will thus have better bodies, and consequently better minds, and, by this course, will learn far more in a year, while that which is learned is good for something.

To rich and fashionable young ladies, who can not even dress themselves and take care of their apartments, I would say, exercise about the house, walk in the open air, and thus, by strengthening their muscular system, become useful to themselves and competent to discharge their relations to others. The degeneracy of certain classes of the females of our country

in all the admired and substantial qualities of womanhood, and which is so much talked of and deplored, may properly be attributed to an almost total neglect of physical exercise, tight lacing, and reading of novels, which is the very course to pursue to produce the destruction of all that is lovely and admirable in the true female character.

From want of exercise the muscles become feeble and relaxed, the whole physical system without tone or energy; and of course qualities they do not possess can not be imparted to their offspring. When men are governed by reason in choosing companions, such women will be the last in the market, for in fact they are not fit for wives.

Sons of rich parents, brought up in luxury and idleness, are distinguishable by the same weaknesses, and are really a curse to the race.

ARTICLE XXXIV.

FRACTURE OF THE SKULL. BY L. HOUSTON, M. D.

I WAS called on the 7th of September, 1847, to visit a son of Mr. Stonerock, who had been kicked by a horse an hour or two previous. I examined the wound and found it laid open to the bone from the outer corner of the right eye, following the eyebrow to the CENTER OF THE FOREHEAD, OVER THE ROOT OF THE NOSE,(1) and a fracture of the skull running in the same direction as far as the parts were laid open. From the middle or centre of the eyebrow, there was a piece of the skull bone, about three fourths of an inch long, and one fourth wide, running toward the inner corner of the eye that was missing, leaving the dura mater naked, ruptured, and about a tea-spoonful of brain protruding out, WHICH WAS WASHED AWAY(2) in cleaning the wound. There was another fracture, crossing the first almost at right-angles, near the inner portion of where the bone was missing, and a portion of the bone above the horizontal fracture was pressed down upon the brain: this we raised, by the help of an assistant, to its proper place, when the wound bled freely in consequence of the rupture of a small artery. It was then washed clean with cold water, and the edges drawn as close together as necessary and secured by stitches. Linen cloths wet in cold water were then applied, and removed as often as they became warm or saturated with blood, and fresh ones applied.

The cold wet cloths to the wound were continued, adding to the water, occasionally, a few drops of No. 6, until it began to discharge matter, when a poultice of light bread and milk was applied to absorb the matter and keep it running. The poultices were applied cold, and the head kept cool, if necessary, by applying cold water.

Under this treatment the wound improved very fast, and I discontinued my regular visit the 3d of October; at that time the wound was all healed except where the bone was missing, and that was closing up very fast, and the discharge small. On the 23d of October I was sent for in great haste to see him.

When I arrived I found him in spasms, the wound healed, and his head very hot. I had his feet put into water as warm as could be borne, cold water applied to the head, and give a dose of anti-spasmodic tincture, and repeated it in a few minutes, which relieved him of the spasms. I then probed the wound so as to open it, and applied the poultice as before, and directed the head to be kept cool. He had no more spasms. From this time he enjoyed good health, with the exception occasionally of lightness of the head, and pain in the region of the fracture, and the DISCHARGE OF SMALL PIECES OF BONE FROM IT.(3)

For some months past he has been clear of all these last mentioned symptoms, and is in the best of health. IT HAS INJURED HIS MEMORY VERY MUCH. He is near ten years old, and I have been their family physician for that length of time, and ever since he was hurt, until within a few months past, when I would go to his father's, he did not know me. HIS MEMORY IS NOW IMPROVING.(4)—PHYSIO-MEDICAL RECORDER.

(1) This wound, it will be observed, was in the CENTER of the forehead, in the region of Eventuality, which is the chief organ of memory.

(2) The washing away of a portion of brain will destroy the power to manifest the function of the organ thus destroyed, as certainly as the severing of a muscle will deprive it of power.

(3) The bone pierced the organ of Eventuality, causing the brain to exude, and it is no more surprising that the boy's "memory was very much injured," than that sight would be "very much injured" by a contusion and high inflammation of the eye.

(4) "His memory is now improving." This is in harmony with a universal law of nature, that the function of an organ which had been dethroned by disease, should be restored when the disease is removed, and the substance of the organ, together with its health, is fully restored. And yet there are some Anti-Phrenologists, who claim to be medical scholars, who would make the world believe that "nearly all the faculties" may remain unimpaired with "nearly" the whole substance of the brain in a putrid state. The brain being double, or there being two brains almost as distinctly as there are two eyes, one hemisphere of which may be diseased, and the healthy one may continue to manifest its mental functions, as one eye may serve, passably, the purposes of vision when its fellow is extinct.

SCARING people by telling them that they may die soon, is both foolish and wrong. They will die soon if they kill themselves or are killed, not otherwise. God will never take their life except by old age. Telling them so will render them careful not to commit suicide by breaking the physical laws, whereas telling them that God may single them out, and pierce them with the arrows of death, is virtually telling them that God may violate his own laws.—SELF-CULTURE.

MISCELLANY.

MR. SIZER'S LECTURES IN NEW YORK.—At the close of a course of Lectures on Phrenology, delivered in Knickerbocker Hall, the following resolutions were passed unanimously by the audience :

Resolved, That we have listened with much pleasure and profit to Mr. Nelson Sizer's Lectures on Phrenology in this hall, and would thus publicly express our unqualified belief in their great utility to us, as parents and as citizens.

Resolved, That a copy of the above resolution be presented to Mr. Sizer, with our thanks for the gratification we have enjoyed in hearing him, and also that a copy thereof be sent to the Phrenological Journal for insertion therein.

HUGH S. DUNN,

Secretary of Knickerbocker Hall Association.

New York, April 4, 1850.

THE STUDENT—A Family Miscellany and Monthly School Reader. Vol. I., new series, commencing on the first of May, 1850. N. A. Calkins, editor. Fowlers & Wells, publishers. Terms, \$1 a year, in advance.

This excellent monthly periodical of thirty-two large and neatly printed pages, has already been so highly appreciated by the public as to need little commendation from us. It has, by its interest and usefulness, vindicated its high claims upon the patronage of parents and teachers, and may be regarded as one of the periodicals destined not only to LIVE, but to FLOURISH, in the radiant light and warmth of public favor. It is a most invaluable fireside companion, and teachers say they can not afford to do without it, as a reading-book in their schools. In it is food for the mature student, and something adapted to the opening mind of the child. Governors give it their sanction, and mothers and children are determined to have it. It must go, for the children will it, and age approves it. It is devoted to the moral, intellectual, and physical improvement of youth, embracing the natural sciences, including Astronomy, Botany, Geology, Chemistry, Physiology, and Natural Philosophy. SEE PROSPECTUS.

THE AMERICAN PHRENOLOGICAL ALMANAC for 1851 is now in press, and may be ordered in any quantity by the trade. This is the TWELFTH year of this highly esteemed work, and is not behind any of its predecessors in amount, variety, and interest of matter. It is largely embellished with portraits of men, living and dead, with sketches of character and development, phrenological and physiological facts and illustrations, which make it worth twice its price as a reading book. The Almanac for 1850 has had a wide circulation. We have sold not less than 300,000 copies, and yet it will be in demand to the close of the year. Indeed, we often have calls for all the back numbers for binding. The work is stereotyped, and we are prepared to supply the largest demand at the shortest notice. Now is the time to obtain a supply and effect rapid sales.

Price—Single copy 6 cents, or 25 copies for \$1.

Agents, Booksellers, and Merchants supplied in large quantities at a liberal discount. It will be ready in June.

TUNE ESSENTIAL TO GOOD SPEAKING. MESSRS. EDITORS:—Can you inform me whether Tune is the organ for discriminating and recollecting different sounds, or not? I have examined "Fowler's Phrenology," and "Combe's System of Phrenology," but find nothing in either directly on the subject. I think that there must be another, or else Tune is the organ adapted to this purpose; if not, how could the blind recollect the voices of different persons, so as to tell one person from another? or how could we tell the long-absent friend BY THE VOICE, when sickness, or other causes, have changed his features? or how could we recollect or tell the chirpings of different birds, or the cries of different animals? or how could we recollect the different sounds of the roaring ocean, the whistling winds, or the thundering cataracts? or how is it that one person can tell and recollect these sounds so much better than another? If you will be kind enough to answer this inquiry, you will oblige "INQUIRER."

We are glad that "Inquirer" has started this question, and shall be ever ready to attempt to reply to all queries on the interesting nature of man.

TUNE is, doubtless, the organ by means of which the nice modulations of the voice are made and appreciated by others. Singers are usually more musical in their conversation than those who have poor musical appreciation, and the German people, who all sing, are remarkable for the melodiousness of their language, while the Indian, whose music is only a kind of roar, has a harsh, unmusical expression in conversation, usually on one key, and not modulated to the subject, or in harmony with the laws of music.

PRACTICAL PHRENOLOGY.—It is sometimes asked by objectors, "Of what use is Phrenology, supposing it is true?" To answer this question in all its bearings would require much time, and many volumes. Yet we will now call attention to the following advertisement, which recently appeared in the New York Daily Tribune, from which it will be readily inferred that even MERCHANTS avail themselves of Phrenology in selecting their men. We copy:

"WANTED—To engage a gentleman of superior abilities, high refinement, and exquisite taste, in the superintendence of a matter involving great responsibility, and pecuniary interests; a man in whom the organs of Perception, Ideality, Constructiveness, Combateness or Executive Power, Benevolence, and Conscientiousness are largely developed would suit exactly. In short, we want a man of ability, to whom a liberal salary will be given. Address, with real name, giving particulars and references box 1,365, lower Post Office, postpaid."

It is an everyday business with us to select apprentices for the various mechanical pursuits, phrenologically, and in nearly every case we can predict, with certainty, whether or not the subject will prove successful. The same holds true in regard to all branches of human occupation.

NEW JERSEY LUNATIC ASYLUM.—The Annual Report of the New Jersey State Lunatic Asylum, at Trenton, for 1849, is received. This institution we regard as one of the first of its kind in the land, and its able superintendent, Dr. Buttolph, as one of the most successful in the treatment of the insane.

NEW BOOKS.

PRINCIPLES OF THE HUMAN MIND DEDUCED FROM PHYSICAL LAWS; and a Lecture on ELECTRO-BIOLOGY, or the Science of Life. By Alfred Smee, F.R.S. With Illustrations. New York: Fowlers & Wells. Mailable—Price 25 cents.

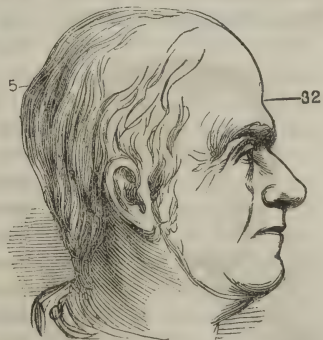
At no time in the history of man has there been so general a desire to think, and to gain knowledge relating to mind, as at the present. Writers of different countries are coming before the world with their views of man—the laws of mind—and its ultimate destiny, and we take pleasure in offering to the American public the writings of a man who is so widely and favorably known in England and France. Nor do we desire to endorse all that good writers may say of mind, but aim to try all things, weigh every candid and philosophical man's opinion, "and hold fast that which is good." In his preface, the author says, "I apprehend that the time is fast approaching, when no other system of mental science will be acknowledged but that which is based upon physical laws and the structure of the brain; and if my researches shall be found hereafter to have contributed to the development of true philosophy, I shall feel more than amply rewarded for the hours of anxious but delightful labor spent in its development."

THE ILLUSTRATED SELF-INSTRUCTOR IN PHRENOLOGY AND PHYSIOLOGY, with One Hundred Engravings, and a Phrenological Chart of Character. By O. S. & L. N. Fowler. Published by Fowlers & Wells, 131 Nassau Street, N. Y. 1850. Mailable—Price 25 cents.

This new and excellent work is beginning to be appreciated, and has already come into active demand, not only as a reading-book for the family and the student, but by phrenologists, in which to record examinations. One hundred beautiful engravings illustrate comparative Phrenology—the temperaments in a variety of combinations, and nearly every organ is shown large and small in contrast, thus enabling any person to learn the location of each organ, and their appearance when large and small, also to obtain a correct idea of those organic conditions called temperaments, which affect character, health, and happiness.



No. 12. EVENTUALITY LARGE.

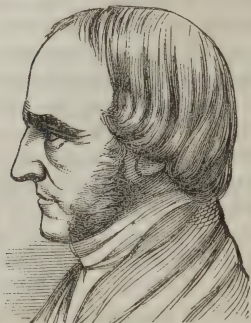


No. 13. EVENTUALITY SMALL.

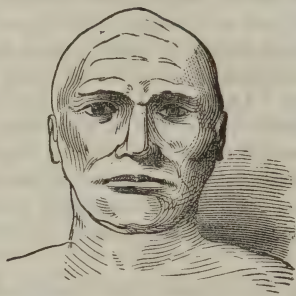
As a specimen of the engravings, and mode of illustrating the organs, we in set a few of them. The above show Eventuality large and small.

The center of the forehead of one is seen to be full and rounded, while that

of the other is decidedly deficient; hence one has a good memory of facts, historical events, the lessons of personal experience, and can readily command what he knows; while the other has a confused or weak memory, may acquire knowledge, but will not retain it. One remembers results of study, and is able at all times to apply them to practical life; the other retains the principle, and is obliged to solve the problem whenever he would apply them. The memory of one is like the ready coin; that of the other like the raw ore or gold in the bar.



No. 14. REV. DR. TYNG.



No. 15. BLACK HAWK.

In the portrait of Dr. Tyng, we see great elevation and expansion of the top-head and forehead, in the regions of the moral and intellectual organs. Such a development indicates a high order of talent, and an earnest regard for things sacred and religious; elevate man above law, by making him "a law unto himself." Such men naturally purify and refine society, and the strength of their character will always be on the side of justice, intelligence, and virtue.

In the portrait of the Indian chief we discover a large development of the side-head, with less fullness of the top-head, showing great strength of animal feeling, severity, and cruelty, with a powerful will, and less Conscientiousness, Benevolence, and Spirituality. In this we perceive the elements of savage life, viz., animal vigor, coarseness of organization, and a low tone of character.



No. 16. FANNY FORRESTER.

The portrait of Fanny Forrester, wife of the Rev. Dr. Judson, shows an exquisite organization. It is the feeling, sentimental, exalted temperament, and, with such mental developments, always imparts purity, sweetness, devotion, exquisiteness, susceptibility, loveliness, and great moral worth. Intellect, Mirthfulness, Ideality, Spirituality, Benevolence, Hope, Conscientiousness, Approbateness, and all the social organs, are very large, and there is a freshness, beauty, wit, purity, and an ardent gushing affection in her prose and poetry rarely equaled, which makes all who read the sparkling productions of her pen wiser, and happier, and better.

productions of her pen wiser, and happier, and better.

THE ORPHAN'S ADVOCATE, Devoted to the welfare of Destitute Children:

This excellent monthly Monitor is published at Boston, at one dollar a year in advance, by Misses A. and E. C. Fellows. Theirs is a noble work, to take by the hand the trembling and destitute child, and in its ear to whisper words of hope and promise. Their souls are in the work, and they wield a vigorous pen, inspired by a noble philanthropy. Some of the best minds of the age are enlisted as contributors to its columns, and in forwarding the designs of charity embodied in the enterprise. The January number contains an excellent letter from the Hon. Horace Mann. The object of their efforts may be learned by the following from their annual circular for January.

"Eight years ago we determined to see whether needy children could not be provided for in accordance with the voice of nature and of God. And during the eight years that have since elapsed, we have been laboring upon this problem.

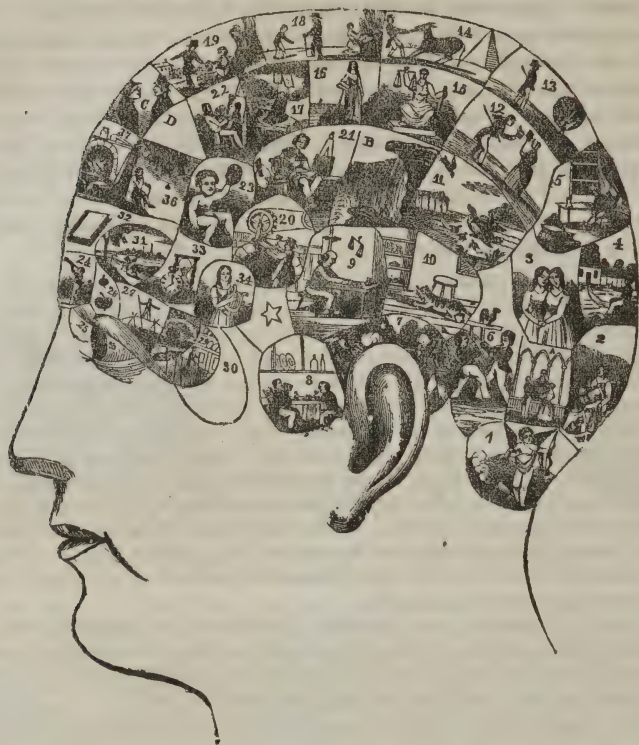
Our plan has been to persuade the childless heads of families, and all others whose circumstances would permit, to adopt these needy ones as their own children. This we do through the columns of our paper, through our intercourse with people as we meet them, and through the influence of our agents. The name and condition of children in need are communicated to us, and we use such influence as we may, to provide homes for them. Those who are willing to adopt little ones, make application to us, and thus we are enabled to bring together two *NEEDY* classes, children that need parents, and parents that need children. These latter, indeed, oftentimes adopt the little ones, not because they feel themselves in need, but from motives of benevolence, yet they confess, afterward, that they have themselves received as much good and as much pleasure, as they have imparted.

Our paper, in its monthly issues, contains a statement of such applications for children, and of children needing homes, as have come in during the month, and *REMAIN UNPROVIDED FOR*, and thus the reader is powerfully reminded, month by month, of specific opportunities of usefulness and happiness opened to him."

Persons desirous of aiding in this good work will subscribe for the Advocate, and contribute to the support of the good cause. Orphans have a right to Education and that sympathy which a good home alone can afford.

LITTELL'S LIVING AGE. This is a magazine of forty-eight octavo pages, and is published weekly by E. Littell & Co., Boston, at \$6 per year, or 12½ cents per number.

To those of our readers who may not be acquainted with this most excellent work, we address our remarks. The Living Age is a collection of the choicest specimens of solid and stately literature, original and selected, from the best minds, not only of Europe and America, but of the world. Its spirit is that of the world in the nineteenth century, racy, strong, efficient, fresh, and stirring. Physical science has of late multiplied the comforts and conveniences of life a hundred-fold; history is now wrought out in a single year which would have required half a century to accomplish in the days of the Reformation. Man can now almost in fact "put a girdle round the earth in forty minutes." Steam and electricity concentrate the stirring life of the globe into a small compass, and the progress of art raises new cities, states, and empires almost with the rapidity of the growth of "Jonah's gourd." To condense and chronicle the gems of passing history and the unchained thought of burning genius, is the design of "THE LIVING AGE." We refer the reader to the prospectus in the advertisement pages of the Journal, which will speak for itself.



EXPLANATION OF THE SYMBOLICAL HEAD.

An explanation of the engraving, which adorns the first page of the "Journal" cover, embracing the definition of each of the organs, will doubtless be acceptable to our readers, especially to such as are not well versed in Phrenology. We here insert a smaller one, which will be desirable in the bound volume.

NO.

1. AMATIVENESS—Sexual love. Represented in the engraving by Cupid, with his bow.

2. PHILOPROGENITIVENESS—Parental love; fondness for children and pets. A mother fondling her child, with a cat and kittens at her feet.

A. UNION FOR LIFE, or CONNUBIALITY—The pairing instinct; connubial tendency. A clergyman administering the marriage rite.

3. ADHESIVENESS—Friendship; attachment; fraternal love. Two women embracing each other.

4. INHABITIVENESS—Love of home. An old man with his home in sight.

5. CONCENTRATIVENESS, or CONTINUITY—Application; connectedness of thought

NO.

and feeling. A student poring over his books, and lost to surrounding objects.

6. COMBATIVENESS—Power to defend; overcome; protect; resist; oppose; contend; contradict; and manifest courage. The cock crowing defiance. Two boys in a quarrel—which, however, is a perversion of the faculty.

7. DESTRUCTIVENESS—Executiveness; energy; force; thoroughness. Its perversion leads to cruelty and hatred. A wolf devouring a lamb. A sportsman shooting a deer.

{ 8. ALIMENTIVENESS (back part)—Appetite; sense of hunger; desire for food. A man eating, with a right good will.

{ 8. BIBATIVENESS (front part)—Desire to drink; love of water and fluid food. A man drinking, whose bottle and puffy dimensions indicate too great freedom in that habit.

NO.

9. **ACQUISITIVENESS**—Regard for property; desire to accumulate. A miser in scant attire, sitting on a bench in a small apartment, with barred door, and small grated window, counting his money on a table worth twenty-five cents. This is a perverted manifestation of the faculty.

10. **SECRETIVENESS**—Policy; management; tact; shrewdness; reserve; concealment. A cat watching for mice, and softly creeping from her hiding-place to seize them by surprise.

11. **CAUTIOUSNESS**—Watchfulness; fear; restraint; solicitude; prudence; sense of danger. A hen surprised by a hawk; her chickens, having been warned, are fleeing for safety.

12. **APPROBATIVENESS**—Love of pleasing; sense of character; ambition; desire to excel; affability; politeness. An exquisite tipping his beaver to a lady.

13. **SELF-ESTEEM**—Self-appreciation; pride; desire to command, to take the lead; love of liberty; independence; self-reliance. A proud man, with head erect and a dignified walk. The lower part gives dictation, and on the large cut is a large boy perverting the faculty by flogging a small one, to subdue him to his control.

14. **FIRMNESS**—Stability; perseverance; decision; positiveness. The mule refusing to go. A pyramid in the distance, as an emblem of stability, and the perseverance requisite to the completion of so great a structure.

15. **CONSCIENTIOUSNESS**—Sense of justice; duty to God and man; obligation; integrity; truthfulness; faithfulness. A figure of Justice, blind-folded, holding in one hand the sword, as an emblem of justice; in the other the balances, to mete out to all their due, without partiality.

16. **HOPE**—Anticipation; cheerfulness; buoyancy; enterprise; expectation of future good. A female figure leaning on the anchor, which is an emblem of hope.

17. **SPIRITUALITY**—Faith; belief; confidence in and perception of the spiritual; love of the new, novel, and wonderful. Moses receiving the tables of stone on Mount Sinai (Exodus, chap. 24.) The large cut represents the "Witch of Endor" raising Samuel. (See 1 Sam., chap. 28.)

18. **VENERATION**—Devotion; adoration; respect to superiors. A woman at prayer; and a boy bowing to a parson.

19. **BENEVOLENCE**—Kindness; charity; liberality; sympathy; humanity. A man inviting the widow and orphan to his house. On the large cut, the "Good Samaritan" aiding the bleeding stranger, while the Priest and Levite are "passing by on the other side."

20. **CONSTRUCTIVENESS**—Mechanical skill; contrivance; ingenuity. A mason constructing an arch, and machinery operating before him.

21. **IDEALITY**—Sense of beauty; refinement; perfection; poetry, etc. An artist with his easel and pallet. A harp and a vase of flowers.

NO.

B. **SUBLIMITY**—Sense of the sublime; grand; vast; wild; romantic. The Falls of Niagara, with its rainbow and overhanging rocks.

22. **IMITATION**—Power to copy; pattern; imitate; conform; mimic. An artist painting a portrait.

23. **MIRTHFULNESS**—Wit; fun; glee; jocoseness; sense of the ludicrous, absurd, and comical. A child playing the buffoon, with a laughing mask in his hand.

24. **INDIVIDUALITY**—Observation; desire to see and identify. A lad, not satisfied with what he can see with the naked eye, using the telescope to lengthen the reach of his vision.

25. **FORM**—Perception and recollection of shape, outline, and countenance.

26. **SIZE**—Judgment of magnitude; proportion; parallels; distance and perspective; measuring by the eye. A large and a small apple, as a contrast of size.

27. **WEIGHT**—Perception of gravity; perpendiculars; power to balance and direct motion and machinery. An actor dancing on a tight-rope, and balancing a rod in his hand.

28. **COLOR**—Perception and judgment of colors. The rainbow, and a flowering shrub.

29. **ORDER**—Method; system; arrangement. A tidy housewife using the broom; her cupboard of dishes neatly arranged.

30. **CALCULATION**—Sense of numbers, and facility in calculating. A sum in arithmetic worked out.

31. **LOCALITY**—Knowledge of location, and points of compass. A traveler, a guide-board, and a town in the distance.

32. **EVENTUALITY**—Memory of facts; events; experience. Illustrated by a book of history; a record of facts.

33. **TIME**—Memory of time; duration; dates; hour of the day. An hour-glass and a watch, as emblems of the passage of time.

34. **TUNE**—Sense of harmony and melody in music, speech, etc. A lady playing the harp.

35. **LANGUAGE**—Expression of thought and feeling by means of speech.

36. **CAUSALITY**—Power to reason, and trace the relations of cause and effect. Newton under the apple-tree, deducing the theory of gravitation from the fall of an apple.

37. **COMPARISON**—Power to reason by analogy and comparison; to illustrate by similar cases. A chemist in his laboratory, analyzing substances.

C. **HUMAN NATURE**—Perception of motives; character. A man offering his hand confidently, while the other withholds his, and seems to say, "Let me see who and what you are first."

D. **AGREEABLENESS**—Pleasantness; suavity; smoothness of expression.

POWER OF MAGNETISM.—SURGICAL OPERATION UNDER THE INFLUENCE OF MAGNETISM.—The Editor of the *Cleveland Plain Dealer*, states that he witnessed, on the 26th ult., a most difficult surgical operation, performed by Professor Ackland, assisted by Professors Delamater, Kirtland and others, before a class of students at the *Cleveland Medical College*. The patient was a Dr. Shriever, from *Columbiana, County, Ohio*, quite an elderly man. It was an operation for tumor, situated under the lower jaw and partly in the neck, near the right ear. In reference to the proceedings of the operator, the *Plain Dealer* has the following statement:

"We happened in, just as the Professor was putting knife to the skin. He made two or three frightful gashes, seemingly cutting the throat, and not a muscle of the old man was observed to move. We were astonished, and we think the whole medical class, and even the faculty, were not less so than ourself. The secret was, the patient was in a magnetic sleep. This fete of course was known by the professors, but not by the spectators generally. There stood by the bleeding patient (not sufferer) the Magnetizer, who, with the magic of Mesmer, had thrown his subject into pleasant dreams; and now, while the knife of the bold surgeon was dashing at his vitals, and dripping with gore at his throat, he could say to the trembling nerve "be still," and all was quiet! What a triumph of mind over matter was there! The will of the magnetizer striking dumb even the living being, and making even his body the insensible subject of dissection! No agonizing groans were heard, as is usual from the conscious patient, to alarm and terrify the operator, but he went quietly on, without haste, and consequently with better effect. It lasted some fifteen minutes, during which time there were frequent consultations among the professors, as it proved to be a malignant case. It caused a frightful wound and a profusion of blood. The patient was removed to another room, still unconscious of pain and the operation; and when we left, he was assuring the magnetizer that he felt quite happy."

THE UXBRIDGE MURDER.—Wm. E. Knowlton, who cut the throat of *Prudence Arnold*, a girl of 12 years of age, at *Uxbridge, Massachusetts*, in *January, 1849*, had his trial at *Worcester* and was found guilty. The defense was insanity, supposed to have been caused, in part at least, by the habitual intemperance of his father long before he married. Knowlton was proved to be a man of very dull moral perceptions, and prone to drink immoderately of cider; in which he had indulged, to a very great extent, just before he committed the murder. No motive or inducement to the crime is known or imagined. He had been friendly with the poor girl at all times, and down to the moment preceding the deed. He was sentenced to be hanged.

JUSTICE, means right doing, and courts are established to do right; yet, without a better system of mental philosophy and jurisprudence, the decisions of our courts and juries will be a series of legalized wrong. If this poor man had in fact inherited from an intemperate father a stupid intellect and an insane ferocity of propensity, should he be hanged, in a Christian community, for overt acts which have arisen from transmitted mental disease? Why not disgrace or imprison those who are born with inherited tendency to consumption, rheumatism, or scrofula? Let dangerous men be durably confined, that they may not commit or repeat aggressions upon society. Phrenology and Physiology, well understood in community, would right the wrongs of education, modify and elevate theology, and throw a flood of light on medical and criminal jurisprudence.

ARTICLE XXXV.

PORTRAITS OF THE PRESIDENTS.—NO. VI.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF JOHN QUINCY ADAMS,
WITH A LIKENESS.



No. 17. JOHN QUINCY ADAMS.

JOHN QUINCY ADAMS had a remarkably firm, solid, enduring organization, united with sharpness and activity. These conditions imparted great mental and physical industry, power, and endurance. His phrenological

developments in the main were large and evenly balanced, which gave boldness and uniformity of character.

The predominant trait of his character was Firmness, and he adhered with unusual tenacity of will and perseverance to every enterprize which engaged his energies.

Combativeness, Destructiveness, Conscientiousness, and Benevolence, were all large. These, acting distinctively or conjointly in unison with his clear and powerful intellect, gave the broad lines and high coloring of his character, and made him successfully a leader among men.

He had unbending moral and physical courage; at all times dared to maintain his opinions bravely, and had that kind of persevering industry and ambition which made him satisfied with nothing but triumphant success. He was often severe and sarcastic in his arguments and criticisms, and was liable to do too much for his cause; yet he was honest in his motives, craved the right, sought the line of duty with unbending uprightness, and was doubtless a pure patriot, and a lover of his country and race. His large Benevolence induced the tendency to feel and do for others; but his large Acquisitiveness, while it made him economical, saving, and a good financier, prevented his giving money largely.

Approbativeness was large, hence he was fond of praise and popular favor; but under the influence of his great Conscientiousness, his ambition was mainly confined to high moral and intellectual channels—to fame won from the walks of virtue and wisdom.

Self-Esteem was large, giving weight of character, dignity, and nobleness of disposition; but his Conscientiousness and Benevolence prevented the manifestation of a tyrannical or haughty disposition. His social organs were all large. As a father, husband, and friend, he was ardent, affectionate, and confiding.

Mirthfulness and Imitation were large, giving ability to copy, mimic, caricature, and to show up things and arguments in a ridiculous light. These faculties, joined with Combativeness and Destructiveness, produced a high degree of irony, severity of invective, power of ridicule, and scorching sarcasm, for which he was so remarkable. Ideality and Sublimity were both large; hence his good taste, flights of fancy, poetical tendency, and burning eloquence.

His intellectual organs were large and well balanced. Nothing escaped his observation or memory. He reasoned mainly on the facts of the case, and fully established his positions by a mass of concurring facts and historical references, which no man could surpass. Eventuality was, perhaps, the climax of his intellect, which gave him the name of a "walking library," an encyclopedia of universal knowledge. No man of his generation was his equal in political and historical knowledge, which made him a giant in debate, invulnerable on all hands, and fortified by facts and history in all his positions.

BIOGRAPHICAL SKETCH OF JOHN QUINCY ADAMS.

JOHN QUINCY ADAMS was born in Braintree (now Quincy), Mass., July 11, 1767. From both father and mother he imbibed in infancy an ardent love of liberty, and grew up a patriot from the cradle. When in his eleventh year, he accompanied his father on his mission to France, where he remained for a year and a half, enjoying the friendship and parental intercourse of Dr. Franklin, who conceived a strong liking for him. In 1780 the young Adams again visited Europe, in company with his father, traveling through France, Holland, a part of Spain, etc. The next year Mr. Francis Dana, who had been appointed minister to Russia, selected John Quincy Adams as his private secretary. After remaining fourteen months in St. Petersburg, he returned through Sweden, Denmark, Hamburgh, and Bremen, to Holland, reaching the Hague in April, 1783. He remained in Europe until 1785, when he solicited permission of his father to return to the United States and finish his education. He accordingly entered Harvard College, at Cambridge, where he graduated in July, 1787. He then went to Newburyport, where he completed his law studies with Chief-Justice Theophilus Parsons, and removed to Boston for the purpose of practicing his profession.

Mr. Adams had been a close observer of political events, and in 1793, upon the breaking out of hostilities between Great Britain and France, he published a series of papers to prove that the just policy of the United States was neutrality in this contest. Shortly afterward the proclamation of neutrality by General Washington, sanctioned by all his cabinet, was published, containing precisely the same views as those put forth by Mr. Adams: views which, from that time, have continued to be the basis of our foreign policy. During the two or three years following, Mr. Adams wrote and published many essays on the politics of his country, which attracted great attention, and established their author as a statesman and political economist. General Washington himself had made particular inquiries as to their author, and in 1796 appointed him minister resident at the Netherlands, where he remained about two years, regularly corresponding with his government on the state and affairs of Europe. Toward the close of General Washington's administration, he appointed Mr. Adams minister to Portugal; but while on his way there, he received a new commission, changing his destination to Berlin. His father, having succeeded General Washington in the presidency, had made this change, which he deemed necessary to the interests of the country; but not till he had received the unqualified approbation of the measure from Washington himself. He achieved the object for which he had been sent to Berlin—the negotiation of a treaty of commerce—and returned home in 1801. The next year he was elected to the senate of Massachusetts from the district of Boston, and in 1803 was chosen by the legislature United States' senator. Here he pursued a moderate course, sustaining the administration of Mr. Jefferson whenever his judgment permitted him to do so. He agreed, in particular, with Mr. Jefferson on the subject of the embargo; and for this was censured by a vote of the Massachusetts legislature. In consequence of this, not choosing to continue to represent a constituency differing with him in opinion, he resigned his seat in the senate. His course was considered by his friends as a separation from the Federal party;

and he subsequently became an ardent and devoted Democrat. Previous to his resignation in the senate he had been appointed professor of rhetoric and oratory in Harvard College, where he delivered a series of lectures on the art of speaking well.

In 1809 Mr. Adams was appointed minister plenipotentiary to Russia, being the first full ambassador sent from the United States to that country. He was well received in St. Petersburg, and formed a close personal intimacy with the czar and his principal officers of state. In September, 1812, news of the declaration of war by the United States against Great Britain reached the Russian court; and the Emperor Alexander, through Mr. Adams, offered his services as mediator between the two countries. The offer was formally accepted by the American government in the following March; but the British ministry declined the mediation, and proposed instead a direct negotiation with the United States, which terminated in peace. Mr. Adams was appointed, with James A. Bayard, Henry Clay, Jonathan Russell, and Albert Gallatin, a commission to negotiate a peace; and the treaty was finally signed at Ghent, in 1814. Soon after, Mr. Adams was employed, in conjunction with Messrs. Clay and Gallatin, in negotiating a convention of commerce with Great Britain, which still remains as the basis of our commercial relations with that nation. In 1815 Mr. Adams was appointed minister to Great Britain, in which capacity he served until the accession of Mr. Monroe to the presidency, in 1817. Recalled from his mission abroad, he was tendered by the president the office of secretary of state, which he accepted and continued to fill during both terms of Mr. Monroe's administration, discharging its arduous and responsible duties in such a manner as to win the confidence and respect of the president and all his cabinet. Among the important measures of foreign policy carried out by Mr. Adams, was the policy of recognizing the independence of the republics of South America, the credit of having originated the measure being due to Mr. Clay. Mr. Adams was also mainly instrumental in settling our protracted difficulties with Spain, by which our merchants were indemnified, and East and West Florida added to our republic.

In 1824 Mr. Adams became a candidate for the presidency, his competitors being General Jackson, and Messrs. Crawford and Clay. Upon opening the votes of the electoral colleges, it was ascertained that General Jackson had 99 votes; Mr. Adams, 84; Mr. Crawford, 41; and Mr. Clay, 37. Neither candidate having a majority of all the votes, the election went to the house of representatives, and resulted on the first ballot thus: Adams, thirteen states; Jackson, seven states; Crawford, four; Mr. Clay's friends having voted for Mr. Adams. This result was received with great indignation by the friends of General Jackson; and a coalition was immediately formed between them and the friends of Mr. Crawford, to throw every possible obstacle in the way of Mr. Adams's administration. In the third year of his administration, his party were in a minority in both houses of congress; and in the next election General Jackson was elected by a large majority.

After remaining a short time in Washington, subsequent to the inauguration of his successor, Mr. Adams retired to his residence in Quincy, in the sixty-fifth year of his age, with the intention of passing the remainder of his days in repose, having been already for over forty years in the public service. But his fellow-citizens still had need of him; and in 1830 he was elected to the house

of representatives, to which post he was regularly re-elected until 1848, when he died, as it were, on the very floor of the house, and while discharging his duty to his country. He was widely and sincerely mourned by his fellow-citizens; and his remains, conveyed in state from Washington to his family residence in Quincy, Mass., were attended throughout the whole melancholy route by solemn and impressive manifestations of public grief.

Mr. Adams was in every way an extraordinary man. As a diplomatist, he has had, perhaps, no equal in this country, with the single exception of his father; as a statesman and political economist, he will ever hold a conspicuous place; while his literary accomplishments were of an unusual extent and profundity, and he did not even disdain to shine in the lighter walks of satirical and didactic poetry. His virtues as a man, in all the relations of life, were eminent; and his character was in every way above reproach.

ARTICLE XXXVI.

COMBATIVENESS—ITS LEGITIMATE AND ITS PERVERTED ACTION.

IN the March number, we endeavored to discriminate between the natural and the perverted action of Approbativeness. We propose, in this article, to apply a like mode of reasoning to Combaticiveness, partly because of the powerful influence it wields over the other faculties, and partly because it is more liable to be perverted than any other faculty, except Approbativeness, Amativeness, and Alimentiveness. The particular thought we would enforce is, that anger, resentment, indignation, hatred, or any emotions of this class, are not the legitimate products of this faculty. That they are the offspring of Combaticiveness, we do not for a moment deny; but we affirm that they are the products of Combaticiveness PERVERTED, rather than the normal exercise of this element. It has passed into a by-word that scolding and fault-finding necessarily signify that Combaticiveness is large; whereas the fact is, that moderate Combaticiveness is often found to scold and fret, and manifest anger. Anger, crossness, contention, hatred, and the like, generally have a cause altogether distinct from the size and power of Combaticiveness, and that cause is the PERVERSION of this element, and that perversion has its cause mainly in PHYSIOLOGICAL disorder, particularly in that of the stomach. Instances abound in which drunkards who, before they became intemperate, were kind and affectionate to their wives and families, scarcely ever uttering a cross word, and being uniformly pleasant, after drinking habits were formed, become fault-finding and abusive, and perhaps resort to violence. Cure them of their intemperance, and you cure them of this violence; and yet the size of Combaticiveness remains unaltered. Take the dyspeptic as another example. While the stomach is in a vigorous, healthy state, it is scarcely

possible to render any one thoroughly provoked. He looks on the pleasant side of things, even though they are provoking to him, and very likely laughs them off; whereas the same thing, if the stomach were disordered, would make him cross and ill-natured. Cure his dyspepsia, and you obviate this cross-grained irritability. In fact, the same person will be cross to-day and pleasant to-morrow; will fret at every thing, good, bad, and indifferent, at one time, yet be pleased and perfectly satisfied with the same things at another, according to the state of his stomach. Nothing can render one as hating or hateful, as an inflamed stomach, whether consequent on liquor-drinking, tobacco, eating indigestible substances, overloading the stomach, or any thing that inflames this organ. The variation observed in the tempers of children accords perfectly with this law. When children are unwell, they are so peevish, so easily provoked, so unreasonable in their anger, that one can hardly live near them; whereas the next day their mental sky will be perfectly cloudless. Little provocations, which yesterday would have made them as mad as hornets, they laugh off to-day, in perfect good humor. A speaker, whose Combativeness is inflamed, will deal more in harsh epithets, and denounce public evils, instead of pointing out a more mild way; whereas one whose system is in a healthy state, will inveigh against public evils less, but dwell more upon the pleasant consequences of doing right. Thus the caustic, sledge-hammer reformers may properly be called a little sick, else they would denounce and blame less, and dwell more on the fascinating pictures of the good and the right than the odious pictures of the wrong.

Consequent on this law, tobacco-eaters and smokers are so frequently cross-grained and ill-natured. Tobacco irritates the nerves, and the more they hanker after it, the greater that nervous irritation; and the greater this is, the more ill-natured they become. Few things more effectually derange the nervous system than tobacco; and hence their fretfulness and fieryness of temper, especially before they get their morning quid.

Tea and coffee drinkers, also, come in measurably under this general head. Show me a person who has drank strong tea or coffee for several years, and I will show you a person that frets or scolds, I care not how amiable they are by nature. The reason is this: These drinks are powerful nervous irritants, and when long continued, disorder the nerves; and disordered nerves universally occasion ill-nature. Let the most amiable and sweet-dispositioned persons that ever lived become victims of nervous disease, and they will become both hating and hateful. But restore their nerves to health, and you cure their disposition to scold. And the most effectual way of bringing children up, so as to be sweet-dispositioned and lovely, is to keep them in perfect health. By health I mean more than is generally meant. Most persons think themselves healthy when they are not down sick, but are able to be about, and feel what they call smart and well; yet quite likely these same persons have considerable inflamma-

tion, perhaps in their stomachs, or their brains or nerves. In fact, this inflammation, as shown in an article in a former number, is nothing more nor less than the spontaneous combustion of morbid matter in the system. Now he who has any kind of fever, transient or permanent, though able to eat heartily and work hard, has not only not perfect health, but is irritable. Such febrile action, be it located in whatever part of the system it may, causes Combativeness to take on the scolding or hating action; but it would be morally impossible for a person in perfect health ever to manifest Combativeness in any of these spleeny, fault-finding, and contentious ways; but perfect health gives to Combativeness the direction of courage, presence of mind in cases of danger, boldness, and force in prosecuting the ends of life, resolution to grapple in with and dash through opposing difficulties, and that vigorous determination which carries all obstacles before it. I have seen so many cases in which this organ, when very large, never evinced the least sign of impatience or anger, in any of its forms, and so many counter cases, in which moderate Combativeness was perpetually venting itself in fault-finding and ill-nature; I have seen so many instances where the same person was perfectly pleasant in disposition when well, but as perfectly hating and hateful when in a state of nervous irritability, that in describing this organ, whenever I find either that fiery redness of the face which signifies that the inflammation in the system is rising above and mastering disease, and when I see a kind of paleness, deadness, or exhaustion of the nervous system and life-power, I do not hesitate for a moment, even though Combativeness is small, to describe the subject as fault-finding, ill-natured, and envious. But when I find the rosy hue of health coupled with Combativeness, however large, I never knowingly describe the subject as ill-natured, but always as resolute, efficient, and powerful to accomplish whatever he lays hands on.

The inference, then, is obvious that a simple, yet perfectly efficacious mode of sweetening the temper is to improve the health. Whatever process takes inflammation out of the system sweetens the temper, and as the water-cure, of all other instrumentalities, is the most efficacious in removing this inflammation, so it is the best possible means of substituting a sweet temper for a sour one, and creating smiles in place of frowns.

Would to heaven that mothers understood this law, in its application to the virtues and vices of their children, for by keeping them perfectly well, they will grow up in the NORMAL exercise of Combativeness, whereas, when by wrong feeding, or other physiological errors, their stomach or nerves are in a perpetually irritated state, their Combativeness takes on that perverted action which causes them to grow up, Ishmael-like, their hand against every man, and of course every man's hand against them. When I see a child become violently angry, throwing itself upon the floor, or perhaps kicking, striking, or biting, I involuntarily say to myself, poor, sick child, how much you need right physiological regimen, aided by the

water-cure, to restore you to health and sweetness. When, moving among my fellow men, I hear one of them break forth with a volley of oaths and imprecations, I say to myself, that man has been disordering his stomach, or has taken cold, and needs salient applications. When I see a woman blaming, perhaps scolding, or chastising her children, I involuntarily say to myself, woman, you have drank too much tea or coffee, or confined yourself too exclusively within doors, and need to go to some water-cure establishment. And whenever I find one man berating another, telling how badly such a man has used him, or snapping at those about him, or manifesting any form of anger, I attribute it more to PHYSIOLOGICAL irritability than to moral turpitude, and wish, in my very soul, the poor man knew and would practice the laws of health.

Reader, will you please scan, thoroughly, the thought of this article. Especially subject it to rigid EXPERIMENT—the more extensive and varied, the better—and you will find these views correct. And when you become satisfied of that correctness please apply them directly to your own selves; so that when you find yourselves any way out of sorts with either your business, or your fellow men, or the state of society, remember that the cause of this irritability is internal, not external; that it depends upon the febrile irritability of your body, not on those things on which you vent your spleen, and should set at once about the rectification of those physiological errors which have engendered this false action of Combativeness. If the world at large but understood and applied this law, anger, censoriousness, all forms of contention, wrangling, and animosity, would forever cease among men. I know this is a sweeping assertion. I know its ground is entirely new, even to most phrenologists, but is nevertheless true, and will stand the most scrutinizing test which can possibly be applied to it.

We close by putting the thought of this article along side of that on Approbateness, in the last number. We then showed that fault-finding, in all its forms and phases, had a constitutionally bad influence upon Approbateness. This article shows WHY it has this bad influence, NAMELY, because it has a diseased origin. That is, the wrong action of Combativeness occasions fault-finding, and this fault-finding produces an injurious effect upon Approbateness. In still more general terms, the abnormal or perverted, or, what is the same thing, the vicious or sinful exercise of Combativeness, produces a wrong, abnormal, vicious, and sinful exercise of Approbateness.

MAN is yet too low in the moral scale to derive much pleasure from the organ of Spirituality; but there is proffered to mortals, in its due exercise, a holy joy, a heavenly serenity, a delightful communion with the Father of our spirits—even an ecstasy of divine love.—SELF-CULTURE.

ARTICLE XXXVII.

RESPIRATION, ITS OFFICE AND IMPORTANCE, WITH DIRECTIONS FOR ITS PROMOTION.

To man, no commodity, no article of value at all compares with AIR; nor is any function of our being as important as BREATHING. Even food, so imperiously demanded by the animal economy, is only a noble, while inspiration is the sovereign king among all our physical functions, because it supplies a material more necessary to the life-process than any other. That element is oxygen, and its offices are to thin and purify the blood, and, aided by food, to HEAT UP the system. These two palpable facts should teach us its absolute importance and relative value, that for it nature has made such ample provision, and that we so soon die without it. What pains nature has taken to diffuse air wherever man can go, so that he may always and everywhere find a full supply. Only with the utmost effort can it be excluded. Nor but a few minutes can man survive its loss. Though for some time can the lower animals do without it, and slow, inert persons longer than active ones, because its consumption is less rapid, and exhaustion less speedy, yet the first minute of suspended respiration sinks the life-power, while from five to eight minutes proves fatal even to the lowest in the human scale.

Than this fact, what could as effectually teach us the importance of its full and perpetual supply. If the want of it so soon proves fatal, shall not its sparse supply be proportionally enfeebling and destructive of the life-power? If to be wholly without it, in a few minutes causes death, of course to only half breathe, from day to day, is to be only half alive, whereas to breathe abundantly is to supply ourselves with a corresponding abundance of the life-power. O, who of us duly prizes this instrumentality of life, or partakes of it as bounteously as nature requires!

In these three aspects would we consider this subject. First, in that of its OFFICE. What does it do? It supplies oxygen. Breath, when inspired, contains over 20 per cent. oxygen; when expired, only 12 per cent., having lost one third of this element. And what does oxygen do? It thins the blood—this grand porter of the life-elements. As we suspend breathing, the heart beats slower and still slower, till it soon stops altogether, because the blood becomes so thick as completely to stagnate, and death soon supervenes. Death by drowning is caused solely by this stagnation. The obvious inference is, that imperfect or partial circulation, causing hot head and cold hands and feet, is to be obviated by more copious breathing, for this will so thin the blood that it will flow more freely

to the extremities and skin. Nor is any thing more certain than that such breathe too little.

Second. And in what consists palpitation of the heart but in this same want of breath, and consequent thickening of the blood, so that it dams up about the heart? Nor is any cure for this complaint as effectual as the copious breathing of fresh air. Excess of food is another cause, yet only relative to the breathing. Food thickens, breath thins the blood, so that hepatic patients require to eat less, as well as breathe more. In these two things consist the principal cures for this complaint. Ye who suffer from a throbbing, laboring heart, remember and practice this cure. Knock about out of doors. Work in fresh air all you can endure. Take deep and frequent inspirations of this blood-thinning element, and put yourself on a short allowance of simple food, and you will rapidly convalesce.

Third. To REMOVE WASTE MATTER from the system is another office of breath. Every inspiration both loads the blood with oxygen, which sends it frothing and bounding through the system, and also unloads it of morbid matter. The life-process is one of perpetual and rapid WASTE. This leaves used-up or spent matter throughout the body, which, unless removed, clogs, irritates, and engenders disease. The system must be kept heated up to a temperature far above surrounding objects. This is done by the spontaneous combustion of the oxygen received from the lungs, and the carbon elaborated by the stomach. Now all combustion causes smoke and ashes, of which carbonic acid gas forms no small part, and this is a deadly poison. All know how fatal the burning of charcoal in a tight room is to life. Why? Because it evolves this same carbonic acid gas, which, when taken into the lungs, so soon causes death. Now it is obviously no worse to inhale a given amount of this gas into the system, than to let the same amount, manufactured in the system, remain there; for it is the presence of this gas which does the mischief. It is this gas which darkens and thickens the blood, and is constitutionally hostile to life. Anxious to eject this poisonous enemy from the system as fast as it is manufactured, the life-power packs it on to the blood, which carries it to the lungs, and casts it out with every breath. Of course if we breathe but little, we cast out but little, leaving a vast surplus to clog and disorder all the life-functions. Since this gas darkens the blood, of course dark or blue veins show that this gas is not carried off as fast as it is manufactured, or that the life-power is becoming slowly but effectually poisoned and killed. Beware, therefore, ye who have blue veins, and ye mothers whose children have them. Remember that a lingering death, actually in progress, wherever and as long as these veins appear, is the CERTAIN consequence. Yet this slow decease is easily avoided by COPIOUS BREATHING. Mothers, turn your blue-veined children into the open air, seeing to it, however, that they play briskly, till their veins assume a natural appearance.

This principle expounds the true way of carrying off morbid matter, or disease from the system. Instead of taking physic to evacuate it by the bowels, we should DOCTOR WITH BREATH, and evacuate it through the lungs. We may properly open the pores and expel it through the skin, yet only a part of disease can pass out through that channel. The natural outlet of this poisonous gas is not through the skin, but the LUNGS. Do all we can through skin, a large balance remains, which refuses to leave the system unless expelled through the lungs. We talk about the Allopathic, Homeopathic, Thompsonian, Hydropathic, Graham, and other methods of curing disease, yet the best of all remains to be developed, and that is, curing BY BREATH. Copious respiration is as potent a means of expelling disease as of supporting life. I will cure a patient of disease faster and more effectually by water and air than any or all the other modes of doctoring. Water is the best remedial agent now in vogue, but air is far better—is the VERY best in nature. For dyspepsia it has no equal. Nothing as effectually either carries off superabundant food, or provokes stomachic or intestinal action. A large proportion of all we eat is carbon, and this must be burned up by breath in heating us. Nothing but the oxygen inhaled in breath can consume it. Dyspepsia consists in taking more food into the system by eating than we burn out by breathing, and whatever miserable dyspeptic will simply restore proportion between his eating and breathing, will thereby cure himself. Hence, those who vacate counting-room or study, and live for a time much out of doors generally recover.

But its magic power is over nervous patients. Take a nervous woman, and secure the copious inspiration of fresh air, and in one month she can be completely regenerated, and put in a way permanently to recover. Nor is any thing more promotive of nervous disease than close confinement in hot, illy-ventilated rooms. O, ye sad, sighing, peevish, forlorn, dissatisfied, fretful, and miserable victims of this distressing complaint, behold your salvation in fresh air, freely inhaled. Why suffer from so torturing a complaint when your cure is all around you, and pressing on all sides for access to you. And all ye who have any touch of the horrors, or even of ennui, or any kind of disconsolate, heavy, or bad feeling, break out of doors and plunge into this nerve-soothing element, and almost intoxicate yourselves with it, and in a short time you will dispel all mental vapors, be again satisfied with yourself and circumstances, and become as happy as you were just now miserable.

These remarks show the absolute importance of ventilating sick rooms. Keep the patient warm by clothes, and then throw windows up and doors open, and if any thing will expel disease, or restore health, this will. And those who are partially ailing—not down sick, but under the weather, here is your sovereign panacea. Partake and recover. To those suffering from colds it is most efficacious. This fact has been previously stated, and this article shows why it is so.

To puny children these principles apply more effectually than to adults, because of their greater need of breath. Words are powerless to tell the value of fresh air to pining infants and sickly children. O, how many mothers have buried choice flowers of humanity, one after another, by too close confinement! Give almost any child air enough, and it will live, be its diseases what they may. And how many mothers have bereaved themselves by curtailing the respiration of their children. Nor is any thing better for children than hallooing. Hence their incessant and loud talking, and frolicksome screaming. Do, parents, indulge them in that for which nature has given them so great a predisposition. These boisterous lung-exercises not only enhance the life-power of to-day, but expand the lungs to inhale still more to-morrow. Ho! invalids, come ye to this fountain of health, and quaff heaven's life-giving breezes, till you are cured thereby, and ye who are healthy, keep so by copious breathing.

But, to develop neither the office nor importance of breath is as much the object of this article, as the MODES OF PROMOTING it. All must know, for they FEEL, the ABSOLUTE necessity of breath, and also that it enhances the life-power the more, the greater its abundance. Hence the necessity, not merely of breathing, but of breathing FRESH air, and also of breathing ABUNDANTLY.

Breathing pure air involves two points—being much OUT OF DOORS—and no human being should be content unless several hours daily in the open air—as well as abundant VENTILATION. The vitality of air once breathed is nearly exhausted. Hence, for several persons to remain in a close, small room for hours, and perhaps heated at that, pains having previously been taken to stop up all its cracks—thus breathing over and over again the same fetid air, loaded with carbonic poison—is most ruinous to the life-power, and will never be allowed by those who prize life and know its conditions.

And then how filthy! For the dog to re-eat his own vomit, is most disgusting! Then how much more so to eat that of another! Yet to breathe over and over again the cast-off breath of others, is hardly less inherently filthy than to eat what they have cast off. And as poisonous as disgusting. And disgusting BECAUSE poisonous. This disgust is nature's method of preventing it. She has rendered us naturally averse to eating on their dishes and with their spoons till washed; then how much more so to rebreathe their spent breath! In all small rooms, therefore, the air should be changed every few minutes, according to its size and occupants—and the oftener the better.

Than this need of abundant breathing timber, what can as effectually expose the folly of small rooms and houses, or demonstrate the utility of large ones. How many times must readers have felt half stifled on going into small, hot, and occupied rooms? At first they felt that they could hardly live a minute in them, but soon became reconciled to them. Na-

ture revolts at them, and her remonstrance should be heeded. Deliver me from small rooms ; or, if I must occupy them, I must keep a window up, or door open, or both. And in the house I am building, my main living rooms take eighty yards of carpet, and my sleeping apartments over forty, besides being a third higher than usual. I construct them thus because, obliged to spend much of my life in them, I mean to provide as amply for fresh air—that great renovator of life—as for “the staff of life.”

Warm rooms are also correspondingly injurious ; for heat both rarefies the air, so that a given bulk contains but little comparatively of this life-generating ingredient, but, when the fire is in the room heated, burns out no small part of the remainder. It is best to occupy rooms as cool as we well can and be comfortable ; and gradually habituate ourselves to those still cooler ; relying for heat more on clothing, exercise, and breathing, than fuel.

Above all things, expel air-tight and drum stoves, or those that heat apartments above with fires made below. Money would not tempt me to sit by one, unless I could open window or door, or both. But furnaces, into the air chamber of which fresh air is admitted, furnish artificial heat in its least objectionable form. Fires should be put off till late in the fall, and laid aside early in the spring, and be used but little except in severe cold weather. O when will men learn to keep warm by EXERCISE, instead of fire.

Especially should young and old SLEEP in large and well-aired apartments. Here certainly can we keep ourselves warm by clothing, and enjoy all the advantages of fresh air. I care not if windows and doors are both open—and this is my own usual manner of sleeping, summer and winter—the more the better. Nor should any ever sleep in rooms where there are fires.

But the thought we pen this article to develop, is the true MODE of breathing. Most persons breathe with only the upper part of the lungs. Having small lungs at best, they do not breathe with half they do possess. This is partly owing to their posture. Most persons STOOP FORWARD too much to inflate half their lungs ; for it is obvious that this position cramps and doubles up the lungs, especially their lower portion, besides preventing the free expansion of the ribs. This is rendered obvious by the philosophy of breathing. It is performed by means of a flat muscle, called the diaphragm or midriff, stretched across below the heart and lungs, which, by contracting, draws down the organs in the abdomen, while muscles between the ribs, called the intercostal, draw them up, thus producing a vacuum into which the air rushes, and from which it is expelled by the relaxing of these muscles, which lets the viscera rise to their place and the ribs fall to theirs. By noticing the way we breathe, it will be seen that the chest heaves and the abdomen swells as we inhale

air, but shrinks as we expel it. It is thus obvious that the bending posture prevents the bowels from giving way before the diaphragm, and thus lessens the vacuum, and, of course, amount of air inhaled. Hence, no one should ever bend the small of the back outwardly, but always inwardly, so as to throw the abdominal organs forward in order to give them room to retire before the contracting diaphragm. Very few people know how to sit. Rarely ever should the back of the chair be touched, and when so, keep the spine straight. Hence ottomans are far preferable to chairs, and all should learn to sit independently of the chair back, that is, to sit straight upon themselves, bending only at the hip joint.

Throwing the shoulders forward is also most pernicious to health, by preventing that rising of the ribs which inflates the lungs. Bend your shoulders forward, and try to draw in a long breath, and then bend them back and do the same, and you will perceive the difference to be about one half. And then both the warping posture and throwing the shoulders forward is so insignificant in appearance, so small and mean in its natural language, as though the subject would double up and slink away out of sight, as if he had done some low-lived thing; while to throw out the chest and abdomen gives a noble, commanding, attractive posture. A shrunken, warping figure is most homely, while throwing the shoulders back, and small of the back forward, adds prepossession, beauty, and majesty to the motion and appearance.

Nor should children ever be allowed to fold their arms forward on their chests, but behind them, if at all, for this expands the chest, and facilitates lung-inflation. While writing, too, special pains should be taken to keep the chest and spine straight, and bend whatever is necessary at the HIP joint, not the back.

The question naturally arises here, should shoulder-braces ever be worn? I think not, for they partially impede motion, and the end they subserve—a most important one—can be secured just as well by a few days' careful attention to your mode of sitting, by which you will soon form the HABIT of sitting straight, which is far better than shoulder-braces, for it secures the same end so much better, and never restrains freedom of motion. A young man, in Chicago, instead of fastening his suspenders before, carried them from his shoulders around under his arms, and fastened them to themselves just below the shoulder-blade, a plan which may be worth adopting, for the weight of the pantaloons is thus made to throw the shoulders backward and outward. But be the means what they may, readers, male and female, see to it that you KEEP YOUR SHOULDERS, BACK, AND SPINE STRAIGHT. And be assured, parents, that you can hardly form in your children, a habit more important to health, or preventive of disease, than that of sitting right.

Of course rocking-chairs, as now constructed, ought never to be used, for they produce that double bend of the spine inwardly, and shoulders

forward, so preventive of free respiration. They might be constructed to flare exactly the other way—their sides warping outwardly, and their tops turning backward, thus warping the sitter BACKWARD instead of forward, with infinite benefit. Will not some chair-maker improve on this hint, to start a new pattern and real improvement in their structure.

A word about the best posture for sleeping. Nature renders our inspirations even deeper when asleep than awake, except when in action. How important, then, that we choose a posture promotive of deep and full inspirations. Hence a high head, by cramping both the windpipe and blood-vessels, is bad. The head should rest on a line with the body, instead of being bent forward and upward by a high pillow. And if we lay on either side, we should never double up, or warp forward, but throw out chest and abdomen. I rather incline to the opinion that sleeping on the back, and on a level surface, that is, without pillow or bolster, is the best position. Certain it is that pillows produce that warping which impedes respiration, and hence the smaller and fewer the better. And once habituated to do without them, we should consider them quite as great a nuisance as we now do a luxury.

TIGHT LACING is most effectually condemned by the principles expounded in this article, as is even all tightness of the dress. Only loose dresses should ever be worn. Hence sack coats are far preferable to tight bodied ones, and loose morning-gowns than close-fitting dresses. And they look far better. Even whalebone is objectionable, because it impedes bodily motion, and presses upon the body somewhere. But we need not dwell.

But we have not yet reached the specific point to present which this article was penned, but only prepared its way. To do that thought justice will require another article, which we shall give in the next number. Meanwhile, we entreat readers who are healthy and would keep so, and especially invalids who would become so, to PRACTICE the suggestions of this article, and that will prepare them the better to profit by its successor.

ARTICLE XXXVIII.

MAN'S RELATION TO ANIMALS.

THERE is a natural inter-relation in all the works of God. Each thing or being bears some relation or adaptation to all other things. These relations are not all palpable, because man is not sufficiently schooled in the complicated mechanism of nature to comprehend it, or because nature's affinities are too delicate, or too remote for ready appreciation, yet

“All are parts of one stupendous whole,
Whose body Nature is, and God the soul.”

All animals seem adapted, in a greater or less degree, to the wants, wishes, service, or pleasure of man; and he, in turn, has the natural control and oversight of them. The patient ox is adapted, by a law of things, to turn the fallow for man's support. We mean that the constitution, mental and physical, of the ox, is not only admirably fitted to this service, but that it is unmistakably the design of God and nature that he should thus labor for man. The noble horse, for a like reason, yields to the saddle and the bit, and

"Shares with his lord the pleasure and the pride."

The faithful dog lives on the smile of his master, guards his person and his property, and seems not only suited to, but designed for just such service and sympathy. "Man," says the poet, Burns, "is the God of the dog. He knows no other; and see how he worships him! With what reverence he crouches at his feet; with what love he fawns upon him; with what dependence he looks up to him, and with what cheerful alacrity he obeys him. His whole soul is wrapped up in his God; and these powers and faculties are ennobled by the intercourse."

Man may, in some sense, be regarded as the God of all animals, inasmuch as all submit to his control. There is not an animal on earth that man can not tame and subject to his will, and few, if any, that he can not cause to love him—call out their sympathy and arouse in them a fraternal spirit.

The reason of this affinity between man and animals we conceive to be this: Man is, in his own person, physically and mentally, a kind of concrete or condensation of all animals. He possesses, in some degree, all the dispositions, a part of the nature of every animal in existence. If all the mental powers of the universal animal kingdom were concentrated in a single animal, it would doubtless resemble, or approximate toward, but not equal man. The principle that, "the greater contains the less," is, we think, exemplified in the fact that man is an aggregate of all the lower animals. He has the slyness of the cat, the cunning of the fox, the ferocity of the tiger, the courage of the most courageous, the docility of the ox, the mildness of the dove, the affection of the dog, the avarice of the squirrel, the economy of the bee, the stubbornness of the ass, the vanity of the peacock, the musical tendency of the song-bird, the home-love of the cat and watch-dog, the constructing tendency of the ant, the bee, and the beaver—indeed, every faculty, in an equal or superior degree, to that possessed by the combined animal species.

Now, if man possesses all the faculties with which animals are endowed, he bears some mental likeness to each individual animal, which sees in man an affinity to itself, and is thus enabled to fraternize with him. The more numerous and striking the points of similarity in disposition, the more readily and cordially will the union be formed; hence, the more of the

human feelings and intelligence an animal evinces, the more easily and strongly does he become attached to man. The monkey, the dog, the horse and elephant, bearing the highest types of mentality, are most fond of man; while the highly ferocious, and less docile and intelligent, are weaker in their attachment.

It is true that man can make a friend of any animal known, whose size and intelligence make him capable of appreciating and reciprocating kind attentions. Witness how canary, and other tame birds, will seek man's society—left alone, they call for him—let loose, they will follow the family from room to room; the dog, the cat, in fact, all domesticated animals show a similar tendency to fraternize with, and make a friend and associate of man.

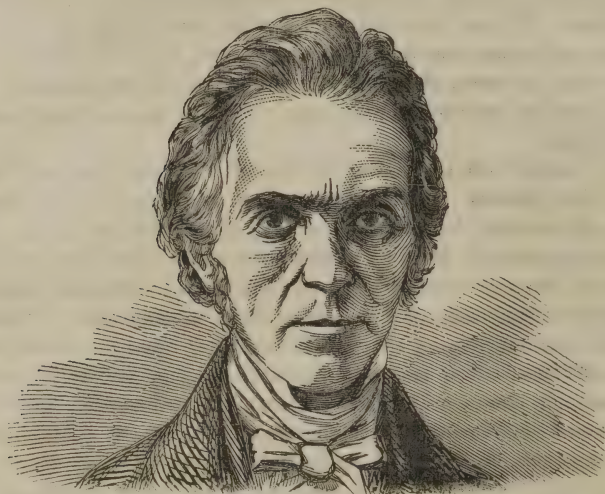
Few animals will ever cross the line of their own species to associate with other animals. Herbivorous animals, such as the cow, sheep, and goat, will associate, but when the more intimate relations of their being is to be consummated, there is no affinity, no union. The dog and fox will fraternize, but they are of similar characteristics. Birds and beasts have antagonistic tendencies, and can not be made to harmonize. Yet all these animals, contradictory as they are in character, unite to bestow on man their affections, which they deny to each other. They see in each other no traces of character with which they can sympathize, while in man every animal finds faculties corresponding with his own. These call forth his sympathies, to these he attaches himself, and in man finds a friend. This feeling is reciprocal. Man loves to pet the lower animals, and while he has "the rule over them," they become his companions. He listens with rapture to the warbling songster, caresses his favorite dog, his pride and love combine to cherish the horse; the shepherd feels a fatherly familiarity with his flock, and the faithful dog imbibes the spirit of his master, freely aids him in his labor, and reciprocates his affection and companionship.

The order of the development of the whole range of animated nature shows a consecutive linking of race to race onward and upward, and all to man. Man's own development, especially that of the brain, presents all the phases of texture and condition exhibited in the mature brain of every species of animals. At first it is like the brain of the fish, afterward like that of the lower quadrupeds, then that of the higher and more perfect, when it finally becomes the larger, more complex and elaborate brain of the human adult, having, to arrive at perfection, passed through all the gradations of animal development, and reached a point of size, perfection, and power, ABOVE ALL, AND EMBRACING ALL.

THE first step toward establishing the regular exercise of the brain, is to train the mental faculties in youth; and the second is to place the individual in circumstances demanding the discharge of important duties.

ARTICLE XXXIX.

THE TEMPERAMENTS.—NO. IV. THE NERVOUS OR MENTAL TEMPERAMENT.



No. 18. DR. BRIGHAM.—NERVOUS TEMPERAMENT.

THIS Temperament gives sensation, emotion, mentality—all mental susceptibility.

A predominance of this temperament, as seen in the above engraving, and, also, in DR. TYNG and FANNY FORRESTER, in the last number, page 164, gives sharpness of outline and peculiar distinctness to the organization, and general delicacy of features.

Lavater was distinguished for the mental temperament, as also Corregio, Ely Moore, Dr. Tholuck, of Germany, Henry A. Wise, and Benjamin F. Butler.

This temperament is favorable to thought and feeling, and to the most complete development of our mental and moral natures. It predominates in this country. It gives that quickness, susceptibility to new ideas and impressions, and aptitude, which so remarkably distinguish the American character from that of any other people on the globe. It gives us the key to the "Yankee" character. Every thing in this country must be done at once, and done quickly. Every thing is hurried—the dinner must be smoking hot, and smoking hot it is eaten. The contrast between the American people and Europeans is very striking. In the latter, the vital and motive temperaments predominate. They are slow and sure.

As already stated, this temperament gives sharpness and delicacy of feature. Contrast the average population of cities, with that of agricultural districts. In the former, you will find more sharpness and delicacy of feature and outline. They are sharpened by the constant exercise of their mental powers, while, at the same time, the motive temperament is but slightly cultivated. Farmers exercise the muscular temperament more, and the mental less, and the predominance of the motive and vital is the general result. Of the insane, by far the larger proportion are of those in whom this temperament predominates.

The United States have advanced faster than any other people since the beginning of time. This is in consequence of the predominance of this temperament. Civilization is to-day farther—much farther advanced in the United States, than upon any other spot on the globe. In many respects, the country is older than any other. The predominance of this temperament gives that mentality which enables our people, at once, to comprehend every subject which proposes the advancement of society, and readily to devise means for appropriating the improvement to their own benefit. Compare, for instance, the plows, carts, and all the implements and contrivances of husbandry in France, with those in the United States. We are centuries ahead of them, reckoning by the history of the past. Why is this, when every spot in the State of New York is within twenty days of any spot in France? Let it be known in France, that any improvement in the useful arts of life existed, which, in superiority to American achievements, would compare with those I have indicated on the other side, and in less than three months they would be selling at every warehouse in the Union, as “John Johnson’s Patent” so-and-so, the greatest improvement of the age, enabling one man to do the work of five! That is the difference. The French people are not to be judged by the sharp-featured, excitable, witty, vivacious, and ingenious people of Paris. Not at all. The rural population of France presents quite a different aspect—the predominance of the vital and motive temperaments.

What I wish to be understood as saying is, that this predominance of the mental temperament is the key to the distinguishing peculiarities of the American people, so far as extraordinary advancement and progress are concerned. Look at the canals, rail-roads, and lightning-rods belting the continent—and the country only about two hundred years ago a howling wilderness, the abode of the wild, resolute, untutored Indian!

THE danger is, that we go on too fast, that we shall break down, that our growth will not be sufficiently matured by that strength which time alone can give. Boys and girls are put in hot-houses, and very many mature as men and women when in their teens, with bodies and minds alike immature. Boys are often put into office, and our political institutions endangered by want of solidity and judgment in those who are called upon to give it direction.

Another distinguishing peculiarity in the people of this country, is a want of balance. Either the animal or the mental predominates—the number of those equally developed is amazingly small. Hence the extremes we witness in society in its public aspects, in our presidential elections, in religious and various other excitements, constantly verging from one extreme to that of its opposite. This would not be so were the motive, mental, and vital temperaments usually found developed in harmonious proportions.

It is time parents knew how to produce this balance. Things would not long continue as they now are, if we all knew how to manage our children, if we thoroughly understood the laws of their being, and adapted our treatment and the exercise of their powers to the requirements of those laws. To one who has comparatively a knowledge of those laws and our appreciation of their results, it is often very painful to visit a family or a school, to be any where, in fact, where he is compelled to witness the vicious, and what will soon be regarded the wicked, training of children—fitting them for every thing and any thing but that condition of body, mind, and morals for which their powers were ordained by their Creator.

Children are hurried to school and through their books, and through this process to a premature grave.

Let your children grow. Let the order of nature be observed, when we are certain to produce the best results, such as have never yet been seen. No country was ever so well situated for the complete and perfect development of the human race. It comprehends, within its borders, every variety of climate and production for the most perfect development of man.

So long as we have a state of society in which a certain proportion of young ladies, for instance, do nothing save drumming upon the piano, attending balls, and fashionable parties and calls, so long as we have a class of young men, equally destitute of the first qualities of character, so long we shall have nervous and scolding women, and swearing men, men and women who consume cigars, ardent spirits, tea, and coffee. Show me a profane man, one who uses vulgar and coarse language, and I will show you one who drinks, smokes, and chews, one or all. Although it does not necessarily follow that the man who drinks, smokes, or chews, one or all, is a swearing or a vulgar man. The idea I wish to convey is, that the TENDENCY of all and each of these habits is in one and a downward direction. Their inevitable effect, such are the laws which God has written upon the constitution of man, is to promote the ascendancy of the animal over the moral nature of man.

No error is greater than that integrity is incompatible with business. On the contrary, nothing equally promotes worldly prosperity.

ARTICLE XL.

KINDNESS AND CRUELTY CONTRASTED.

A vicious ox will set a whole yard of cattle goring each other, down to the hornless calf, which will vent his excited wrath on the cosset-sheep or a simple turkey-gobbler. The leader of a file of mules, a mile in length, is stung by a fly in the flank ; he kicks the shins of his follower, who raps the one behind him, and so it goes to the end of the cavalcade. Each kicks his successor because he feels the smart from his predecessor's heels. That same vicious ox might set the whole tribe caressing each other, by simply reaching forth his own tongue and commencing the work of amiable kindness. There are few animals which may not be subdued to man's will and wishes by kind treatment. "The Elephant, with a gentle hand, may be led by a hair."

Men and children have feelings similar to those of the ox, mule, and calf, which may be aroused or allayed in like manner.

"John ! you lump of laziness, go to work," makes John feel sour, lessens his hope of pleasing, lowers his self-respect, awakens a spirit of opposition, and John becomes an eye-servant ; a kind of unwilling cart-horse in the performance of his duties.

"Come, John, let the work go ahead ; you are the boy to make it fly," awakens the ambition of John ; makes him feel that he is appreciated as being capable of doing right ; although he feels lazy, yet it does not seem to be known ; he is said to be able to do well, and he feels encouraged to keep up his reputation ; his hope is inspired ; his love of pleasing and kind feeling are awakened, and he leaps into his business with a right good-will, and by habit becomes industrious, and by kind treatment obliging.

"Frank, you villain, what did you do that for ? you are perfectly hateful. I'll flog you smartly if you repeat it," touches Frank's pride, and awakens his anger. He knows he is noisy and playful, but he is not conscious of any villianous intention, and did not mean to be hateful. He feels slandered, and consequently indignant, and the threatened flogging which is to disgrace him, he regards as unjust, and he resolves to fight his way through ; he feels that the treatment is humiliating and cruel, and he loses his self-respect and ambition to do well ; becomes quarrelsome and hateful, and the mother has her hands full.

"Frank, my son, will you play more quietly, and not turn over the chairs ? The yard, or the street, is a better place to play horse than the parlor ; men drive horses out of doors," convinces the judgment of Frank

that his thoughtless roughness and rudeness is out of place in the parlor, and the mother's kind tone of voice evinces no anger and arouses none in him, and he complies with alacrity with the mild and reasonable request.

"THERE SARAH, goes another dish, and the milk on the table-cloth and carpet; take that slap in the face, and see if you can mind what you are about," makes Sarah angry, for she tried to be careful; the cup slipped in her little hand. She feels unconscious of intentional wrong; and anger, grief, and wounded sensitiveness, make her timid, discouraged, and unhappy. Every time she attempts to handle what will break or spill, excites her fear; and her agitation of mind and trembling hand, make her ten times more likely to meet with accidents, and she prefers a tin cup and a seat in the chimney-corner to nibble a crust and sip her beverage where neither breaking nor spilling will be mortal sin.

"SARAH, my daughter, don't cry; never mind the cup, the cloth, or the carpet. You did not mean to do it, I am sure, and crying never mends a cup nor cleans a carpet. 'Never cry for spilled milk.' If you will be more careful in the future, as I trust you will try to be, you will avoid all such trouble. There is another cup, and nice milk; wipe off the tears and be happy again." Sarah smiles through her tears; takes her fresh cup of milk with a firm, confident, courageous, reassured hand, and rejoices in her strength, and acquired cautiousness and skill. She is certainly made happier by the kind treatment, and the cup, cloth, and carpet, are not more hopelessly damaged than if the child's happy nature had been scarred and defaced by unkindness.

ARTICLE XLI.

IMPORTANCE OF SLEEP.

"We wish we could *impress* upon all the vast importance of securing sound and abundant sleep; if so, we should feel that we had done an immense good to our fellow beings, not merely in preventing insanity, but other diseases also."

"We fear that the great praise of early rising has had this bad effect, to make some believe that sleep is of but little consequence. Though it may be well to rise with the sun, or when it is light (not before, however), yet this is of but minor consequence in comparison with retiring early to bed.

"'I have always taken care,' said the worthy Dr. Holyoke, after he was above one hundred years of age, 'to have a full proportion of sleep, which I suppose has contributed to my longevity.'

"In our opinion, the most frequent and immediate cause of insanity, and the one most important to guard against, is the *want of sleep*.—DR. BRIGHAM.

SLEEP is ordained, to give man and animals time to restore the jaded energies of their constitutions, or to give the nervous system rest. We

exhaust nervous energy more rapidly than we manufacture it, and the season of sleep serves to assimilate and secrete vital power for future use. Nothing will exhaust man or beast, or waste their flesh, strength, or digestive power, as much as a want of sleep, except, perhaps, starvation. Children and young animals take a large amount of sleep, which is in harmony with that law of rapid growth and development which is so manifest in the young. Sleep, as well as food, should be regular as to time and quantity, in order to the highest condition of health.

The old, and not very dignified adage, that "six hours is sleep enough for a man, seven for a woman, eight for a child, nine for a fool, and ten for a hog," can not be judiciously applied to all persons, of different temperament and habits. While some persons do very well on six hours' sleep, others require eight or nine; and the idea of reducing all persons, of different age, temperament and habits, to the same quantity that Napoleon, Charles XII., Wesley, Franklin, and others have taken, is a magnificent fallacy. Persons who vigorously labor with the body, require much more food and less sleep to promote health; while those whose labor is wholly mental, require but little food, and a much larger amount of sleep than the physical laborer; because the first exhaust the muscles much and the brain but little, while the latter highly tax the brain, which can be restored only by sleep, and exhaust the muscles but little, which are mainly sustained from food. Yet this law is often reversed, to the detriment of both parties. The thoughtful man eats too much and sleeps too little, while thousands of the laboring poor are deprived of the opportunity of taking both sleep and food, in appropriate quantities. Where an abundance of sleep is regularly taken by a nation, the people are little afflicted with insanity or nervousness. Lean, nervous, dyspeptic, irritable people usually take too little sleep, and are liable to insanity. In fact, a person robbed of sleep for three days, is verging on insanity, if not partially so already. Inmates of insane retreats sleep far less than other persons, and the worst cases rarely sleep at all; and when they do sleep, it is fitful and unnatural. Dreamy sleep is not refreshing, because the brain is not in a state of repose. In the wakeful state, when the mind is active, the brain is constantly exhausting the life-power, which is more rapidly expended than it is manufactured; requiring a cessation of expenditure to replenish the store. Besides, the nervous system, including the brain, becomes fevered by long-continued action and a want of sleep, and thus becomes absolutely diseased. Let a person lose one half his usual sleep, and the fact is apparent by the heat of the head. The loss of consciousness or thought, in sleep, by suspending entirely the functions of the brain, allows the stomach and lungs to resupply the exhausted vitality; and hence the refreshment derived from a state of repose.

The nighttime, and dark nights at that, are most favorable to sleep. No man, or horse, can endure as well to work at night and sleep in the

daytime, as to follow nature's rule, and "work while it is day." There is a stimulus in light which is unfavorable to sound sleep; and although one occupies a dark room, yet the influence of the meridian sun vivifies the senses—which is said to be perceptible in a silent dungeon—inducing in the immured criminal, who is far from sound or light, the tendency to wakefulness while the sun is up, and to sleep when the earth is as dark as his cell. Hence, the fashionable theory or practice of turning night into day and day into night, is a violation of physical law; and the jaded and faded looks of the pale, puny devotees of purse-proud popularity are arguments in favor of sleeping when beasts do, who follow, unerringly, the right rule. If owls, bats and bed-bugs form an exception to this rule, we are not disposed to follow their questionable example until we are thoroughly metamorphosed into their image and disposition.

How TO GET TO SLEEP is, to many persons, a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head on lying down are often painful. Let such rise and chafe the body and extremities with a crash towel, or rub smartly with the hands, to promote uniform circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments. A cold bath, or sponge bath, and rubbing, or a good run, or rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple, and easy of application in castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."

A RICH and prosperous man helped his friends till he failed, when, shutting himself up, he abandoned himself to gloom and discouragement. Of course, his family soon came to want, when a poor widow woman brought them three loaves of bread. The thought that this widow woman, besides supporting by her own industry herself and little son, should also earn bread for his hungry children, roused him to effort. He bestirred himself, found employment, and is now comfortable, and bids fair to recover his lost fortunes. Words can hardly portray the influence of encouraged Hope on effort and all the other faculties, and, of course, on success and happiness, or the paralyzing power of despondency. He is weak who yields to it; and the greater the misfortune, the greater the fortitude with which it should be met. Indeed, this magnanimous rising above trouble almost converts it into good fortune, by those delightful feelings it inspires.—SELF-CULTURE.

MISCELLANY.

PHRENOLOGY IN OHIO.—MR. SIZER, of our establishment, is expected to visit the WESTERN RESERVE in Ohio, on a lecturing tour, commencing in June, and labor principally in such places as extend invitations, which may be done through the Journal office.

For more than ten years he has been in the phrenological field, and for the past year a professional examiner in our office. The public will find him a master of his subject, and worthy of all confidence.

GRATITUDE TO CO-WORKERS.—We acknowledge with great pleasure the efficient labors of our friend, Rev. C. F. R. Shehane, of Notasulga, Alabama, who has sent us nearly one hundred subscribers for the Journal. Others have done nobly, but we have not room to name ALL our co-workers; they are so many and so deserving, were we to express all our gratitude, and all their deserts, we would have little room for any thing else; but we can not refrain from mentioning a club of twenty or more subscribers sent us from Lee, N. H., obtained by two lads belonging to Mr. M. A. Cortland's school, GEORGE D. YOUNG and WILLIAM REITH. These young men, or lads, will accept our thanks. Who will imitate their worthy example? We predict for them distinction and success as the result of their spirit of manly enterprise.

PHRENOLOGY IN HAVANA.—We clip the following from the New York Tribune of recent date

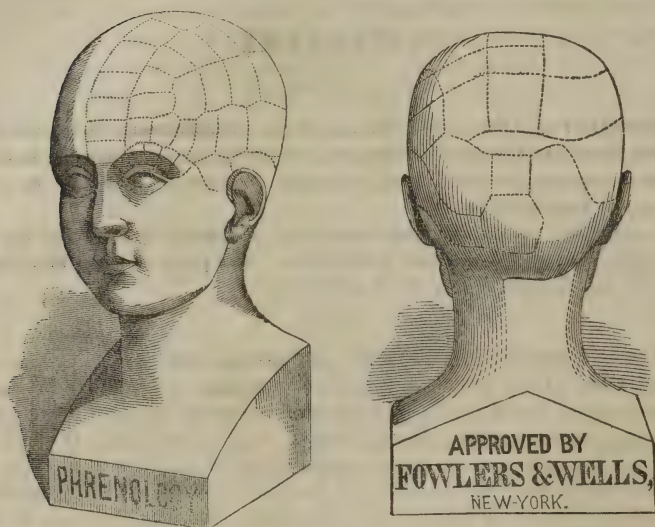
“FROM HAVANA.—We have received files of the ‘Diario de la Habana,’ to the 8th inst. The subject of Phrenology is discussed in the Diario, and appears to be exciting considerable interest.”

We have shipped to Havana a Phrenological Cabinet, consisting of duplicates of our choicest specimens, together with copies of all our own publications; besides having imported for them Dr. Gall's great work from France, published in Paris at ONE HUNDRED DOLLARS a copy. We shall look with great interest to the progress of Phrenology in Havana.

PROFESSOR SYME, late of Columbia College, New York, gave the last lecture of the course before the Phrenological Society at Clinton Hall, on the evening of the 4th of March. His subject was Physiology in general, and of the brain in particular; in which he maintained, with his usual ability, the superiority of Phrenology over every other system of mental philosophy; and as possessing merits of the first importance to the cause of education and practical Christianity.

PHRENOLOGY IN INDIANA.—We see by Indiana papers, that Mr. WISNER is doing good service for truth and man in that thriving state.

THE PHRENOLOGICAL BUST.



The Phrenological Bust, or model head, is the most perfect aid to a thorough knowledge of practical Phrenology which can possibly be given. On one side the groups or classes of organs are shown, and on the other all the organs are correctly mapped out and neatly labeled with the names, so that their location and relative position can be learned in a few days. By placing the bust before you, all the organs upon the living head can readily be found; and with such knowledge of the function of each organ as can be obtained from a single volume, any person of ordinary intelligence can become sufficiently expert in Phrenology to pronounce without hesitation upon the outline of the character of a stranger.

We regard the bust as one of the essential seeds of Phrenology. Wherever we find it, we find even children intelligent on the subject. The bust has been made expressly for the people; for youth to learn the science from, especially that practical knowledge so eminently necessary to a quick and correct judgment of the characters of strangers almost at sight. To mothers and teachers it is invaluable, as it gives them the surest and quickest mode of learning the real elements of the character of their children, enabling them to understand and apply the preventives to vicious feelings and conduct before they shall have been led astray and formed bad habits.

Phrenology appeals to mothers in the strongest terms. To them it is a guiding-star to the proper training of the young mind. The bust is to Phrenology what the map is to the study of geography. The day is not distant when we shall expect to find one in every family, and every child as familiar with the geography of the head as with that of the United States. Besides the positive advantages which will accrue to the student, it will soon be regarded as disreputable to be ignorant of the practical part of Phrenology. The bust is THE VERY MEANS to aid in bringing about this desirable acquisition; and, aside

from its usefulness, it is decidedly ornamental ; and being neatly varnished, may be kept as clean as a china pitcher. The engravings show a front and back view of the bust, but the organs and groups of organs are too small in the print to admit of the names as they appear on the bust. The cost, including box for packing, is only one dollar twenty-five cents, and may be safely sent to any part of the world.

PHRENOLOGY IN THE MIGHTY WEST.—The senior editor of the Journal has just returned from his winter phrenological tour west. Exalted as were his opinions of western mind and character, they have been raised still higher. Former volumes of the Journal have asserted that emigration liberalized the public mind, because the bolder minds and freer spirits of older countries, states, and towns, always settle the new, having first left behind many of their erroneous doctrines and contracted customs. This idea he found fully verified throughout the West. Hence Phrenology is there readily embraced and thoroughly diffused, and enters largely into the every-day household usages and ideas of the people. It is, indeed, in most places so fully admitted as a settled fact, that if practitioners make mistakes, apparent or real, they are attributed to WANT OF SKILL. They seem to rely upon it as if an oracle spoke ; so that to prove the science is hardly necessary, but only to expound and apply it.

The West has also imbibed the reform and progressive SPIRIT of Phrenology, and put it into every-day practice. And as for refinement and intelligence, I consider it quite equal to that of other sections. A crowded audience forms one of the very best criterions for determining the standard of public taste and manners ; and in this respect I must award to the West an equal degree of advancement. Women are seated equally as gallantly and cordially, and undisturbed order and attention are manifested during the lectures. The various POINTS of a speaker are also perceived and appreciated with interest and criticism. Many like excellencies struck me as characteristic of Western mind and society. The East has no occasion to vaunt herself over the West, nor the West to humble herself in the presence of her mother. In fact, I was every way so well pleased with my Western tour, that I have determined to spend the majority of my winters in the valley of the mighty “father of rivers.” The West is soon to exert not merely a leading but an ALL-CONTROLLING influence, not only over our governmental affairs, but upon the very character and moral tone of our great nation herself ; and as that nation is fast assuming a PRESIDING influence over the race itself, that presiding influence is, in effect, soon to be wielded by the mighty West. And so kingly a prerogative can not be intrusted to better hands. Hence, to diffuse phrenological knowledge throughout those regions, I consider one of the greatest and best works which can be done for man. Phrenological seed sown there, will yield as prolific crops of human progress as her lands do of waving grain. I shall therefore do my best endeavor to promulgate not merely the truth of this science, but especially its MORAL BEARINGS, throughout her sturdy population.

I started, last fall, with the design of commencing at Cleveland, and spending the winter in Ohio ; but, finding every lecture room engaged, and the public mind strongly enlisted in another direction, I passed on to Detroit, partly to visit my aged father, and designing to return. But invitations so numerous and

pressing poured in upon me from Michigan, and even Wisconsin and northern Illinois, that I really could not well resist their importunities, and continued to stay till the close of the lecturing season.

JOHNSTON THE MURDERER.—On the 19th of April, Mr. L. N. Fowler received a polite note from Sheriff Taylor of Patterson, N. J., to visit Johnston, confined in the jail at Patterson, sentenced to be hung on the 30th, for the murder of Judge Van Winkle and wife in January last. The sheriff had obtained the consent of the prisoner to have his head examined and a cast taken. Accordingly the visit was made and the head examined.

He was found to have a full sized brain, a tolerably active mind, with fair talents, good perceptive powers, and practical intellect. He had a full development of the moral brain, with rather large Veneration and Benevolence; but Conscientiousness less active and large, his love of women was strong, of friends only fair, while all his passions were strong; he had large Combativeness, Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Cautiousness, Self-Esteem, and Firmness. These all being large, gave great power and strong direction to his mind. His Veneration and Benevolence being large, would enable him to be religious, or appear so, if he was not so in reality, and sustain that appearance by his large Secretiveness and Cautiousness; his Conscientiousness was smaller than his selfish propensities, or his Self-Esteem and Firmness. Confession in such a case would be almost out of the question. The balance of power was decidedly selfish, yet it was not without its favorable qualities; he appeared to be sound and sane in mind—and yet he protested positively to have no knowledge of the act although he admits that all the evidences brought against him were sustained by facts; but when I asked him how he could account for, or do away with those evidences, his reply was, "I do not know any thing about it." He gave his counsel no information or assistance, and whenever he attempted to explain away any statements, his stories would not harmonize; he was not so forward to deny doing the deed as he was that he knew nothing about it. The query is, could he have been drunk, and planned three days beforehand to commit the deed, or insane, and taken the precaution he did, and all the time after appear so perfectly cool and self-possessed. That he was in a low moral state of mind is certain, that his mental powers were inactive from want of use, was quite probable, as the business in which he was engaged, and the habits he encouraged, were much more favorable to the development of the passions than the intellect or moral feelings. The inference I would make is, that he was guilty of the act, pre-determined to commit it whether drunk, insane, or sane, and that he maintained the same state of mind to the last moment that he had when the act was committed, for there was no apparent change from the time he was taken, which was within two hours after the deed was committed, till he was executed, excepting that he appeared more pious after his sentence, and that his religious feelings arose from the natural strength of Veneration and Benevolence, excited by his circumstances. Some take a more favorable view of the subject, but some facts contradict the idea of drunkenness, insanity, or imbecility.

NEW BOOKS.

AN INTRODUCTION TO WATER-CURE: a concise Exposition of the Human Constitution; the Conditions of Health; the Nature and Causes of Disease; the leading Systems of Medicine; and the Principles, Practice, Adaptations, and Results of Hydropathy or the Water-Cure; showing it to be a Scientific and Comprehensive System for the Preservation and Restoration of Health; founded in Nature, and adapted to the Wants of Man. BY THOMAS L. NICHOLS, M.D. FOWLERS and WELLS, Publishers, New York, 1850. Mailable, price 12½ cents.

The objects of this fresh little work are fully set forth in the title, quoted above. We freely endorse the following extract, which will serve as a sample of the manner in which the author treats his subject.

OF THE CAUSES OF DISEASE: As health requires that all these functions be maintained in vigor and harmony of development, disease must inevitably arise from the want of such a condition; and we can now go understandingly into a consideration of the causes of the various forms of disease.

The first cause of disease is hereditary transmission or predisposition. A child may be born actually diseased, as with syphilis, scrofula, salt-rheum, tubercles in the lungs, etc., derived from the father or mother, or with such a weakened vitality that it can not resist the common diseasing influences. A diseased father can not beget, a diseased mother can not bring forth, a healthy child. A child, the very germ of whose existence is depraved, who partakes, for the nine months of its foetal life, of the weakness, pain, and suffering of a sick mother, whose very life-blood is made of bad food and impure air, narcotics and medicinal poisons, and who continues to live for some months longer on the same unhealthy nutriment, drawn from her breast, has a poor chance for life, and none at all for a healthy existence.

The period of infancy past, impure, insufficient, or excessive nutrition is one of the great causes of disease. All vegetables feed upon gases or their combinations, certain chemical principles found in air, water, and the soil in which they grow. All animals live upon the substances thus elaborated by vegetables. Some animals live directly upon vegetables, others get the same materials indirectly, by eating other animals. The order of animals to which man belongs is naturally frugivorous, or fruit-eating; hence our best sustenance is derived from fruits, grains, roots, nuts, etc. To these we add milk, eggs, fishes, the flesh of animals, etc. A large portion of the human race lives entirely upon vegetables; a very small portion lives almost entirely upon animal food. We can live far better on vegetable food without animal, than we can on animal, without vegetable. The more the vegetable preponderates over the animal, the purer is our diet, and the better adapted to health—and health is vigor of body and mind. The best flesh contains about twenty-five per cent. of nutritive matter—the best vegetables, such as wheat, corn, and rice, contain eighty or ninety per cent. Vegetable food is the purest, as it is the cheapest, human nutriment.

An impure diet conveys morbid matter into the system. Unhealthy vegetables and animals are alike unfit for food. Animals, fattened for the market, are often full of scrofula and other diseasing matter, and those who eat their flesh can not avoid their diseases. This is especially the case with pork, and generally with animal fat, which should always be avoided.

An insufficient diet, not properly sustaining the organs of life, leads to disease, decay, and death. Want of food causes typhus fever, consumption, and a general weakness and breaking up of the system.

But excess is a far more frequent cause of disease. Gluttony kills hundreds where one dies of starvation. A single ounce more of food than we need for our proper

nutrition, tasks the vital powers and weakens the system. Eating too fast and eating too much, are our greatest vices; and these are caused, in a great degree, by an artificial cookery and the use of condiments and spices.

The only drink is pure water. All that we join to it is one of two things—it is either food or poison. Milk and sugar are food; coffee, tea, and alcohol, in all its forms, are poisons. They excite, weaken, and deprave. They belong to the same class of substances as opium and tobacco, and none of them can be used in any quantity without an exactly corresponding amount of mischief. This is a hard saying, but it is God's own truth. All science proclaims it, and all experience confirms it. Let each one take it to his own conscience, remembering that every violation of nature is a sin that inevitably brings its punishment. Such are the laws of the universe.

Breathing an air deprived of its proper proportion of oxygen, by being breathed over, or by other processes of combustion, or loaded with foul gases and emanations, is another common source of disease. At every beating of the heart, blood is sent into the lungs, where it receives oxygen from the air we breathe, and there can be no healthy blood unless this is supplied in its fullness and purity. Any diminution is a cause of disease—privation is death. Morbid matter contained in the air, enters the lungs and poisons the vast surface of millions of air vessels. Can we wonder at the terrible effects of miasma and the crowd poison, as the air of crowded and unventilated ships, jails, and hospitals? Our churches, theaters, and concert rooms are often as bad, only we do not breathe in them so long. Few of our dwellings, and especially our sleeping rooms, are sufficiently ventilated, and the whole atmosphere of large cities is poisoned by a thousand nuisances, made by cupidity and permitted by ignorance.

Exercise without fatigue, thought without care, enjoyment without excess, are all conditions of health, and the deprivation or violation of any of these conditions, may be the cause of disease. In all these things, in all that belongs to the active functions of life, we require pleasant labor, variety, and cheerful excitement. Our social instincts must, also, be gratified. Solitude, disappointed love, or ambition, and unhappy associations, may be causes of disease. The mind and body act reciprocally on each other. Both must be healthy or both will be diseased.

The reproductive system has its own special diseases, and any irregularity in its functions affects the whole body. This is more markedly the case in the female than the male. Four fifths of all the diseases of women are connected with derangements of the reproductive system. The excesses and abuses of this function, in both sexes, cause an untold amount of disease and suffering.

The want of personal cleanliness is a common cause of disease. In a general sense, this has already been mentioned, for eating impure food, or breathing impure air, filled with fetid and disgusting emanations is, surely, a great lack of cleanliness; but, in its special sense, the want of personal cleanliness weakens that great cleansing organ, the skin, clogs its myriads of pores, through which the effete matter of the system should be constantly thrown off, and by this means the whole system becomes filled with a rank poison, which deranges its whole action, and in the struggle which ensues, often overpowers the vital energy. Health and purity are synonymous terms. An impure system must be a diseased one. The whole skin requires its daily bath of cold water, as the eye wants light, the lungs, pure air, and the stomach, healthy food. How many thousands wash their faces and hands every day, without thinking that every square inch of their skin needs ablution as much, and would be as much refreshed by it!

There are other causes of disease, connected with clothing, sleep, and other artificial habits, such as tight lacing, living in darkness, and turning night into day, exhausting excitements, unhealthy employments, etc., but they are generally comprehended in the preceding observations; there is, however, one cause of disease, which, though it will be treated of hereafter, I can not pass over here without notice. I mean the administration of drugs for medicinal purposes. Under the common or allopathic system

of medicine, we are poisoned from before our birth, through our whole existence, and very often ignorantly and heedlessly poisoned to death. Poisons, of the most horrible kind, are sent to the unborn babe in the blood of its mother; poisons are commonly sucked in with the mother's milk, even such as opium, antimony, arsenic, calomel, and corrosive sublimate. Children are poisoned with paregoric or laudanum, and made to swallow filthy, nauseous, and poisoning drugs, through all the diseases of infancy; and in this way are laid up in their bodies the causes of future aches, pains, depressions, dyspepsies, epilepsies, and a whole train of disorders. It is a matter of grave doubt with the most eminent members of the medical profession, whether they do not kill more than they cure, and whether the general effect of medicine is not to shorten life.* I have long been past all doubt on that point, and every day's observation satisfies me that the drug medication of the present day is a potent cause of disease and premature death. I am well satisfied that mankind would not only be far better off were the whole medical profession, and all knowledge of the use of drugs, swept out of existence, but that many diseases would disappear, and the average period of human life be greatly lengthened.

There are diseases which are the result of virus, as of a rattlesnake, or the bite of a rabid animal, and the virus of syphilis. These may be classed with those produced by mercury, quinine, antimony, opium, and the other violent poisons of the *materia medica*. There is also a class of contagious diseases, as measles, small-pox, and some would add yellow fever, plague, and cholera. These all appear to be the offspring of those artificial habits of life which we call civilization. Some are of comparatively recent date, and all belong to unhealthy conditons. To those who obey the laws of life, they have no terrors. The victims of all these diseases are those who violate, or in whom are violated, the conditions of health. They are severe and fatal just in proportion as vitality is weak and loaded down with the causes of disease. It is doubtful whether any truly healthy person can take one of this class of diseases.

THOUGHTS ON DOMESTIC LIFE; its concord and discord, with suggestions how to promote the one and avoid the other. By Nelson Sizer. "It is not good for man nor woman to be alone." New York: Fowlers & Wells Publishers. Mail Edition. Price 12½ cents,

We feel a new pleasure in announcing the publication of this little work, presenting as it does, in an attractive and vigorous style, those home truths which lie at the very foundation of the social structure. The author has thrown upon his subject the strong and pure light of a sound mental Philosophy, and it warms and cheers, while it illumines and guides.

The press groans with its countless tomes of hair-brained speculations, touching the social nature of man; yet amid conflicting opinions and diverse conclusions, the race blindly woos, and weds, and dies. Every light, therefore, which shall serve to dispel the ignorance that has beclouded this subject, will be hailed with gladness by those who feel an interest in that which tends to ameliorate and improve the condition of man. To such, we most heartily recommend this work.

* "A monarch, who could free his state from this pestilent set of physicians and apothecaries, and entirely interdict the practice of medicine, would deserve to be placed among the most illustrious characters who have ever conferred benefits on mankind. There is scarcely a more dishonest trade imaginable than medicine in its present state."—DR. FORTH.

It is a curious fact that the two poisons, opium and mercury, were introduced into the medicine of Europe by "a malignant quack and drunken vagabond, who rejoiced in the resounding name of Aurelius Phillipus Hohenheim Theophrastus Bombastus Paracelsus." Yet no two medicines are now so often given, and no other two have produced such lamentable results.

ILLUSTRATED BOTANY; containing a Floral Dictionary and a Glossary of Scientific Terms. Illustrated with more than One Hundred Engravings. By John B. Newman, M.D., author of various works on the Natural Sciences. New York: Fowlers & Wells. 12mo., 224 pp. Price 50 cents. Mailable.

The ability of the author of this beautiful work, in this department of science, and his extensive reputation as the editor of "THE ILLUSTRATED FLORA," with his pleasing, captivating, conversational style of writing, give a freshness and interest to this work which will insure it a wide circulation and an enduring popularity. From the preface we extract the following: "Intended for those who have no previous knowledge of the subject, the aim has been, not only to make it simple enough to be understood without other instruction, but also, by means of ample illustration in the way of facts and anecdotes, to keep up and gratify curiosity to the end. The principles of the science, together with a thorough exposition of the system of Linnaeus, and the outlines of that of Jussieu, are given—care being taken that the facts, as stones, should be well joined together by the cement of theory, so that the whole should form a well-proportioned and enduring structure. Engravings were required to assist the learner, and for that object there is a profuse number. The chief medicinal plants of the United States are figured, and, together with their botanical descriptions, is added an account of their properties. Aware that a work of this character would be peculiarly acceptable to youth, we have endeavored to render it still more inviting by the addition of the Meadow Queen's Songs, with the necessary alterations, they being unequaled for fixing in the young mind the Linnaean classes. And with the hope that it may be as valuable to the child as to the parent, to the pupil as the teacher, it is submitted to the public."

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY; in a Course of Nine Lectures. By John Bovee Dods. New York: Fowlers & Wells. Mail Edition, 37½ cents.

This clear elucidation of the great principles on which it treats, is beautifully printed, and embellished with an excellent likeness of the author. The occasion of the delivery of these lectures, and their high character, may be inferred from the following letter of invitation:

"WASHINGTON, Feb. 12th, 1850

"TO DR. DODS:

"DEAR SIR: Having received highly favorable accounts of the addresses delivered by you, in different sections of the Union, on 'Electrical Psychology,' a department of science said to treat of the philosophy of disease, and the reciprocal action of MIND and MATTER upon each other, we would be gratified if you would deliver a lecture on the subject in this city, at the earliest time consistent with your convenience. With a view to the accommodation of members of Congress and the community generally, the Hall of Representatives, if it can be procured, would be a suitable place for the delivery of your discourse.

"Yours, truly,

"GEO. W. JONES,	THO. J. RUSK,	H. S. FOOTE,
JOHN P. HALE,	SAM HOUSTON,	DAN. WEBSTER,
H. CLAY."		

ARTICLE XLII.

PORTRAITS OF THE PRESIDENTS.—NO. VII

THE PHRENOLOGY AND PHYSIOLOGY OF ANDREW JACKSON, ILLUSTRATED
BY AN ENGRAVING.



No. 19. ANDREW JACKSON.

STRONGLY marked features indicate a correspondingly powerful organism, and this accompanies proportionate inherent force of mind and character. This condition is strikingly manifested in the above good likeness of

Andrew Jackson. The bold prominence of his features, and the distinctness of the lines and muscles of his face, indicate an exceedingly tough, wiry, elastic, and most enduring body, and, of course, brain; while both the angularity or sharpness, and the length of his features, betoken the highest order of activity. The combination, in so great a degree, of these two organic conditions is very rare, and constituted the strong points of his character. His great organic power rendered what he did exceedingly IMPRESSIVE—enabled him to MAKE HIS MARK upon minds of a less iron stamp; and his restless activity kept him always doing with all his might. That is, he did a great deal, and all EFFECTIVELY, and hence his distinction. Such men are very forcible rather than very great, and act more on mankind during their lives than after their death, and sway men rather by force of will and feeling than pure intellectual power.

Tall, spare persons have high heads, and Jackson's head runs upward rather than flattens out at the sides, which is generally accompanied with some form of the higher aspirations of human nature. But his head rose highest at the crown, which indicates a towering ambition, including the disposition and ability to bear rule among men. Such heads are born to command in some way, but will generally exert an influence for good. Length and prominence of form always accompany the highest order of Firmness, Self-Esteem, and Combativeness, with large Approbativeness, Friendship, Benevolence, and Hope, which give the utmost indomitability, pertinacity of purpose, presence of mind, intrepidity, enterprise, energy, determination, and power to accomplish, to overcome all obstacles, to mould and subject men, and become pre-eminent for something. The large Friendship of such always gathers around them a multitude of admirers and friends, whom their powerful wills always bring under contribution to their ambitious aspirings.

Jackson's large Philoprogenitiveness also contributed largely to his popularity. He showed it in helping young men to start in life, and promoting them to conspicuous stations. This brought him their gratitude, which they expressed by doing for him all they could. This condition was greatly enhanced by his powerful Benevolence. He was an honest lover of his fellow-men, and heartily sought their best good. A selfish head he had not, for it was narrow about the ears. A highly disinterested one he had, for it was high and long on the top. This, with his great force of character, rendered him a progressionist. Such heads are never stand-still conservatives, but seek to reform abuses, and establish reformatory measures.

His Phrenology indicates these three predominant characteristics in a most remarkable degree: 1. Extraordinary FORCE; 2. Practical good feeling; and 3, Superior sagacity, or that sound, hard, solid common SENSE, conferred by great organic power, combined with powerful perceptive faculties. His forehead projected immensely at the root of his nose, and over his eyebrows, while Eventuality, Comparison, and Human Nature were remarkably large, which gave a practical, discerning, perceiving, in-

fluent, and off-hand cast of mind and judgment, which enabled him to decide impromptu, and generally correctly, upon matters and measures affecting the present. Yet such heads are rather practical than philosophical, sagacious than comprehensive, quick and clear than profound, and available than original.

Taste is rather wanting. Ideality requires to be larger in order to impart purity and harmony to feeling and conduct, polish to manners and expression, and beauty and perfection to character.

Order is large, and would therefore methodize and systematize his doings and business, while Locality and Form are truly remarkable.

Veneration was large, but Marvelousness, or Spirituality, was small.

Such were the leading organic and cerebral conditions of this self-made and distinguished man; but his personal character it is neither our purpose nor our place to review, for of them others can judge for themselves; it being sufficient for the Journal to give simply his PHRENOLOGY. Yet the following condensed summary of his life and acts will show to what extent the outlines of his character and life coincide with his developments:

BIOGRAPHICAL SKETCH OF ANDREW JACKSON.

The ancestors of General Jackson were Scotch Presbyterians; but they emigrated in the early part of the seventeenth century to Ireland, whence a branch of the family emigrated to America in 1765, and settled at Waxhaw, in South Carolina. Andrew Jackson was born at this settlement on the 15th of March, 1767, and his father died a few months afterward. The young Andrew was destined for the church, and commenced his education with that view. When he was nine years old, however, the war of the Revolution commenced; and being constantly surrounded by the preparations of the citizens to defend their homes and firesides, the natural bent of his genius soon manifested itself. In 1780, being then but little more than thirteen years of age, he, in company with an elder brother Robert, joined a corps of volunteers under command of Col. Davies, attached to General Sumpter's brigade. On the 6th of August, 1780, an action took place at Hanging Rock, in which the Jacksons particularly distinguished themselves. In 1781 both boys were taken prisoners by a party of dragoons, and subjected to many hardships and indignities. At length they were released by exchange, and with their mother returned to Waxhaw settlement. Both Robert and Andrew were ill from the effects of the treatment they had experienced, and Robert died in a few days after reaching home. Shortly afterward, the mother went to Charleston to minister to some of her relatives and friends confined in the prison-ship there, where she took a fever and soon died.

Thus left alone in the world, Andrew, in his eighteenth year, commenced the study of the law, in the winter of 1784, and in about two years received a license. Shortly afterward, he was appointed Solicitor of the Western District of North Carolina, (including what is now Tennessee) and in 1788 he crossed the mountains to take up his abode there. Settled at Jonesborough, he performed several journeys through the wilderness to the infant settlements on

the Cumberland river, and was frequently under arms to repel the attacks of the Indians, and went on several regular expeditions against them. By his gallantry on these occasions he made himself greatly feared by the Indians, who gave him the soubriquets of "Sharp Knife," and "Pointed Arrow," and at the same time became very popular with the settlers.

Mr. Jackson finally determined upon fixing himself permanently in the vicinity of Nashville, and took board with Mrs. Donelson, the widow of Col. John Donelson, whose daughter, Mrs. Rachel Robards, was living with her mother. Her husband was a dissipated character, and a separation finally took place between them. Robards, as it was reported, having obtained a divorce in the courts of Virginia, Mr. Jackson thereupon proceeded to Natchez, where the lady then was, and they were married in the fall of 1791, and returned to Cumberland. Two years afterward, it was discovered that Robards had not obtained a divorce, but only permission to apply for a divorce in the courts of Kentucky, which application had just terminated favorably. Surprised and mortified, Mr. Jackson immediately procured another license, and the ceremony was performed for the second time. In this unfortunate transaction the neighbors and acquaintances of Mr. Jackson did not cast any censure upon his course.

In 1795 he was chosen a delegate to the convention for forming a state constitution. The new state of Tennessee was admitted in the Union on the 1st of June, 1796, and Mr. Jackson was elected its first representative in Congress. The next March he was elected by the Legislature of Tennessee to the United States Senate, where he remained a year, and then resigned. While in Congress he acted uniformly with the Democratic party.

Soon after his resignation as United States Senator, Mr. Jackson was appointed Judge of the Supreme Court of the State, which office he filled till 1804, when he resigned, and retired to private life.

In 1812, upon the breaking out of the war with Great Britain, Jackson, at the head of the local militia of Tennessee, achieved several brilliant victories over the Indians, and in December of the same year, at the head of twenty-five hundred men, was dispatched down the Mississippi for the defense of the lower country. The threatened attack, however, did not take place, and the volunteers were marched back to Tennessee and disbanded.

About this time the Indians of the South, having been for some time in communication with the northern tribes, recommenced hostilities in a most ferocious manner—having assaulted and captured Fort Mimms, on the Mississippi, and captured three hundred persons, all of whom, including women and children, were put to death. Immediately upon receipt of the news of this event, the Governor of Tennessee called out three thousand five hundred militia, appointing General Jackson to the command. He proceeded at once with his force to the frontiers, and in several bloody engagements completely vanquished the hostile Indians, the principal chiefs coming in and making their submission.

In 1814, upon the resignation of General Harrison, General Jackson was appointed a major-general in the United States Army. During this year he proceeded to Alabama and succeeded in negotiating a treaty with the Indians, accurately defining their boundaries and the future relations with the United States.

On the 7th of November, 1814, General Jackson, at the head of three thousand men, on their way to Mobile, captured the city of Pensacola, then a Span

ish port, whose governor had violated his neutrality by harboring a British fleet and army. Two days afterward, the enemy having retired, he proceeded to New Orleans, where he arrived on the 1st of December, 1814. It was generally believed that a large British force was in motion, destined to the capture of this important city; and the general made every preparation which his limited means allowed, for its defense—among other things, suspending the writ of *habeas corpus*, and declaring the city under martial law. The British force made its appearance early in December, and on the 22d the first engagement took place without positive result, at a point about nine miles below the city. On the 28th, the Americans having retired to their intrenchments, four miles below New Orleans, the British commenced a brisk cannonading, which continued without success till the 1st of January. On the 8th, General Packenham, with the entire British army under his command, numbering twelve thousand men, advanced upon the city, encountering the Americans, about six thousand strong, intrenched behind their cotton bales. The result of this extraordinary conflict is well known. General Packenham was slain, with twenty-five hundred of his men, while the loss of the Americans was only thirteen. On the 18th the British hastily retired to their ships, and the war was over. On the 22d he entered the city with his victorious army, and was received with the most enthusiastic manifestations of public gratitude. A grand *Te Deum* was performed in the Cathedral, and General Jackson, after a discourse by Bishop Dubourg, was crowned by that venerable functionary with a wreath of laurel. Subsequently, the general arrested M. Louallier, a member of the Legislature, for circulating a report that peace had been established. Application being made, Judge Hall issued a writ of *habeas corpus* in favor of M. Louallier, which was disregarded. Two days after (Feb. 13) official intelligence of the peace was received, and General Jackson, summoned before Judge Hall, was fined a thousand dollars for contempt of court—which sum he paid, and it was about thirty years subsequently returned to him by Congress.

In 1818 General Jackson again found himself engaged in fighting with the Indians on our southern frontier. The limits of this sketch do not permit us to follow him through the details of this campaign.

Upon the close of the Florida campaign, General Jackson resigned his commission in the army and returned to Nashville. In 1821 he was appointed Governor of Florida, but resigned in 1822, to receive the nomination of the Democratic party for president. The next year he was sent to the United States Senate. The presidential canvass having terminated in the election of Mr. John Quincy Adams by the House of Representatives, the opposition concentrated upon General Jackson, and in 1828 he was elected by a large majority. In 1832 he was again elected, and at the close of his second term retired to his beautiful seat, "the Hermitage," on the Cumberland river, where he died on the 8th of June, 1845. The political events of his administration are still too fresh in public remembrance for us to dwell upon them, or even to allude to them in detail. Suffice it to say, that if they have been bitterly denounced, they have been defended with equal warmth.

For the American Phrenological Journal.

ARTICLE XLIII.

HOPE. BY B. FLOWER.

HOPE is an innate and distinct faculty of the human mind, having the power to soar, with a strong and upstriving pinion, from all that is dark and drear, into the redundant atmosphere of poetry. It wakes us into a world of fair prospects and pleasant dreams, causing the soul to wander among prospective visions. It unfurls a dazzling scroll, and shows us, engraven on it, an immortal name. Its holy task is to exhibit to us, even when cares surround, and we are treading a harsh path, a disc of dazzling joys, and to change into bright enchantment the stern realities of actual life. It boldly walks along with us, prompting the spirit never to repine, from the cradle to the grave. It is like the light of a candle, sparkling up brightest just before all becomes dark. We all hope. In every one of us, dear reader, the faculty is exercised. It finds an object to feed upon in every breast; we all form some beau ideal, we all sketch some fancy portrait, which we fondly cherish, hoping to find the fair original. When Hope first sheds its influence upon the soul, all one's thoughts are concentrated on one object, all the avenues of fame spread open before us; we burn to achieve some arduous enterprise which shall be worthy of the noblest of God's creatures. Hope bids the thoughts of the poet to aspire. It breathes an ideal and real influence over his nerves, and adds strength and brilliancy to the celestial fire. It makes the painter trace the genuine beauties of nature with ardor, and never allows his mind to discontinue its labors until art has caused the canvas to speak in visible, if not audible, language. It bids the mariner to taste ideal pleasures and tread his native shore. It charms the lover's eye with dear delusions, and strews upon his pathway flowers, which he fondly thinks too bright to die. It causes him to look to the day when he shall bask his soul in pure domestic bliss, and, even now, large and active hope gives him a foretaste of the sweets of the only virtue that has escaped the fall. Truly, this faculty is a radiant sunshine to the soul of man; and as by refreshing our parched earth the sky is rendered more clear and bright, so when Hope possessed casts its influence upon the cheerless and desponding soul, it not only refreshes the depressed, but renders the mind of the possessor clear and bright. Reader, has not thy soul been made to bound in anticipation of brighter days and more favorable circumstances? When standing alone in your forest, with nothing but a gathering storm above, a tempest hovering around, and danger before you, has not the "hope" that you would, in a few days or months, embrace some fond one, and mingle your voice

and feelings with a beloved friend, sister, partner, or parent, darted an instant sunshine through the mind, causing the body to exert every muscle to buffet the storms of life, with all the dark clouds and dangers foreseen by cautiousness—with adversity, sickness, and the most acute suffering for which benevolence mourns, when all seems buried in darkness and irrevocable ruin, and the mind expects no one to come to the rescue. In the twinkling of an eye, the sunshine of this faculty, which for a moment had withdrawn its influence, pierces the midnight darkness which, but a moment before, pervaded the soul, and, by its genial warmth, stands forth upon the tablets of the human mind in bold relief, while the darkness retires and assumes its position in the rear, and becomes the background to the beautiful picture. To be separated from those we love, by circumstances, is hard indeed, but were it not for this faculty of the mind it would be insupportable, for we should not expect to meet them again; but with Hope located in the moral group, and pointing to friends, the social circle, to domestic bliss, and to heaven, man appears complete, and reflects the smiling image of his Creator. It not only looks through the darkness of life and discovers its bright spots, but it pierces through the veil that separates us from that blissful abode where darkness and dangers are unknown—where all is illumed by the brightest hope.

“Far from the busy world she flies
To taste the peace the world denies;
Enthroned she sits, from youth to age,
Brightening life's eventful page.”

This organ should be exercised under the direction of the other faculties. We can not hope for a home unless reason and the percepts satisfy us that we have one, or the means for acquiring one; nor can we hope to be benefitted by obeying the laws of nature until reason convinces the mind that such laws exist, and it is the same with reference to our spiritual affairs, we can not hope for the interceding mercy of God until reason and analogy has proved the existence of such a thing. Let this principle be carried out by every mind. Its application is beautiful, and proves that hoping for mercy, or trusting in nature, or *providence*, or any agency without works, is of no avail. We sin against Infinite Wisdom when we hope for health while we remain in ignorance of its laws, or continue to violate the organic law of our bodies. The same law in reference to mind is still more important, and capable of producing more desirable results than the organic law. Reader, I hope (not without the sanction of reason and conscience, for improvement is necessary) you are an invincible reformer, with your armor girt about you, and your shield properly placed to enter the field; but to enter the field with the weapons is not enough—to rest here, and hope for success and victory, would be the height of folly, an unnatural action of this brilliant faculty. Let action, perseverance, and reason

be your motto, and hope will breathe an influence over soul and body that will render the "yoke easy and the burden light." The science of Phrenology teaches, ay, demonstrates, the fact that action or exercise is as necessary to the development of mind, as it is to the development of muscular strength; therefore, in order to cultivate Hope, encourage cheerfulness, look upon the bright side of the troubles and trials of life, and, if you add to this disposition perseverance, you will overcome the difficulties of life, and be permanently happy.

EDITORIAL REMARKS.

ONE object of this volume of the Journal, is to expound the ABUSES, and guard readers against the WRONG action of the faculties analyzed. Our correspondent has almost poetically described the inspiring influences of Hope, and this is the only manner in which this faculty should ever be exercised. For many years we have studied this question—Can Hope take on a discouraged or reversed action? All the faculties are capable of this perverted action, Hope of course included. As Amativeness, reversed, takes on a craving, vicious, sensual action, in place of pure and holy love; as Combativeness, perverted, generates anger, and Approbativeness, shame and mortification; and as Benevolence, reversed, experiences the keenest anguish at sights of sufferings which it can not relieve; so Hope, normally exercised, inspires effort, but is capable of becoming reversed—of taking on a painful, perverted, abnormal action, and that action disheartens, palsies, crushes, and generates that despair so fatal to effort and so extremely painful. And we write this appendix simply to warn and guard readers against this withering exercise of Hope.* The damage it does to both body and mind is equaled only by the good effected by the aspiring action of this faculty. As "a faint heart never wins," whereas attempting great things with an "I can do it, and will try my best," often accomplishes wonders; so nothing as effectually cripples and palsies effort, and of course prevents success, as "I can't, and its no use to try," while despair completely unmans its victim, and either produces a perfect standstill, or rushes wildly into the boldest danger, to kill itself off at once and be done with it. Suicide is explainable on this law. Not unfrequently persons having large Hope attempt to take their own lives. That irritated or diseased state of the nervous system, already shown to occasion the painful and sickly action of all the mental faculties, reverses Hope, and thus generates despair. An inflamed state of the stomach also causes a like feeling, so that dyspeptics feel disheartened, and care little whether they live or die, or what becomes of them. Delirium tremens is only another form of this same perversion of Hope, in combination with reversed Cautiousness, and some other faculties, and having for its cause a like in-

flamed state of the stomach and nervous system. Tobacco-chewers, and excessive tea and coffee drinkers, experience a like gloomy horror, and for a like cause—inflammation. In short, whoever experiences this feeling, sometimes called the blues, hypochondria, etc., may know that its cause is, not in his troubles themselves, for if he were in paradise with this nervous disorder, he would feel a like horrid foreboding, but in the morbid and inflamed state of his system, and his cure of these “blue-devils” consists in obviating this cause, of which water-treatment is beyond comparison the most effectual means. Let such remember that these fearful forebodings have an INTERNAL, not an external cause—are occasioned, not by any REAL trouble, but are purely imaginative—are consequent on the sickly action of Hope, Cautiousness, and other faculties; and should therefore be unceremoniously turned out of doors, first by a mental determination not to indulge them, and next, by right remedial agents, especially bathing.

The loss of children and dear friends is exceedingly liable to occasion these feelings, yet should never be allowed to do so; because nothing is more ruinous to either mind or body, or more effectually converts our world—of itself the garden of Eden—into a place of entire darkness and torment. If your wife is indulging this life-wasting feeling, be its cause what it may, do all you know to divert her mind, and resuscitate her nervous energies. To allow her to continue long in this state is completely to spoil her. O how many has this despairing feeling withered, and literally thrown into an early grave! Readers, never for a moment harbor one gloomy feeling, but take life and all that comes on the bright and happy side. Hope on, hope ever! Despond none, despair never!

ARTICLE XLIV.

MEN HAVING TAILS—THE CONNECTING LINK BETWEEN MAN AND BRUTE.

WHATEVER facts relate to the organism of man or brute, possess inherent interest, which is often heightened whenever they bear on any great human question. Since that caudal appendage generally found in brute diminishes as the brute series approximates toward man, where it disappears altogether, of course the discovery of a semi-human, semi-monkey race, created with tails, is tantamount to the discovery of the connecting link between man and brute. That the highest brute species and the lowest human are not far apart, is perfectly obvious; but the discovery announced below shows that they are nearer than has heretofore been apprehended.

The phrenology of the creature described below is intensely interesting to every phrenologist. True, it is only incidentally and partially stated,

but sufficiently to show that the general cerebral outline coincides perfectly with the doctrines of this science. How desirable a correct phrenological summary of this race! Who will furnish it?

To what extent this discovery bears on the assumption made by some, that the human race is only the last and most perfect series or edition of the brute species, each must judge for himself, but its standing thus closely related to that question, somewhat enhances its intrinsic importance. At least, any authenticated fact bearing so directly upon phrenological science deserves promulgation through our pages. It is as follows:

From the Paris Correspondence of the Journal of Commerce.

MEN WITH TAILS.

In a former letter I mentioned to you that Col. Ducouret, who had already penetrated far in Africa, was about to set out on a new and extensive exploration of five years, under the special auspices of the French Government, and at the charge of the treasury. The Minister of Public Instruction asked of the Academy of Sciences some instructions for him, which were read at the sitting of the 20th inst. At the same time the Col. addressed to the Academy a notice of the race of the Ghilanes, inhabiting the interior of Africa, and renowned among the neighboring tribes as *caudated*, or having tails. The matter is so curious that I have caused to be translated for you what has been published about it, by one of the scientific reporters. Lord Monboddo will not have erred so much in his primitive stock,

From the Scientific Reporter.

There exists a race of men who, according to the report of certain travelers, are originally of the kingdom of Gondar, or of others, who say they inhabit Soudan, in the south, whose zoological characteristics are remarkable. They have a tail-like appendage, formed by the elongation of the vertebral column, and they are the last link in the human race. The slave-merchants can not dispose of them without great difficulty, so bad is their reputation. The traits which distinguish them are hideous ugliness of face and figure, ungovernable tempers, and stolid intellect. Some of this race are to be found, also, in the Philippine Islands, but they were doubtless carried thither by the slave-merchants. However this may be, when a Levantine is looking out for slaves in the East, he is always warned not to purchase one who has a tail; he is told—"Of all slaves, this is the least profitable." This race of men is very far behind that of which Fourier dreamed, and which was, some day, to become the type of manly beauty, morally and physically.

M. Ducouret, who was in Mecca in the year 1842, saw an individual of the species we have just mentioned, and belonging, he was told, to the breed of Ghilanes, in the south. Though it be not the first time we have heard the race of men spoken of, who are furnished with tails, nevertheless the fact is not sufficiently common to take away its interest. We will, therefore, enter somewhat in detail upon this strange organic manifestation. "I inhabited Mecca, in 1842," says M. Ducouret, "and being often at the house of an Emir with whom I was intimate, I spoke to him of the Ghilane race, and told him how much the

Europeans doubted of the existence of men with tails, that is to say, the vertebral column elongated externally. In order to convince me of the reality of the species, the Emir ordered before me one of his slaves called *Bellal*, who was about thirty years old, *who had a tail*, and who belonged to this tribe. On surveying this man, I was thoroughly convinced. He spoke Arabic well, and appeared rather intelligent. He told me that in his country, far beyond Sennaar, which he had crossed, they spoke a different language; this, for want of practice, he had forgotten; that of his compatriots, whom he estimated at 30,000 or 40,000, some worshiped the sun, the moon, or stars, others the serpent, and the sources of an immense river, in which they immolated their victims—(probably the springs of the Nile); that they ate, with delight, raw flesh, as bloody as possible, and that they loved human flesh above all things; that after their battles with the neighboring tribes, they slaughtered and devoured their prisoners, without distinction of age or sex; but that the women and children were preferable, the flesh being more delicate. This Ghilane had become a devout Mussulman, and had lived fifteen years in the Holy City. The fondness, the necessity, even, for raw flesh (it really was a want with him) did not fail to return upon him; and his master, therefore, by a precaution, never failed, when this fit was on him, to provide him with an enormous piece of raw mutton which he consumed, ravenously, before every body present. This eager desire for raw flesh showed itself periodically; sometimes twice a week. Being asked why he did not try to correct such a habit, he answered with great frankness: ‘I have often tried to overcome this appetite, which I received from my father and mother. In my country, great and small, young and old, live in this manner, besides eating fish, fruits, and vegetables. If my master neglected to supply this requirement of my nature, I am sure I could not resist the desire which possesses me of devouring something, and I should cause great sorrow by falling on some person too weak to contend with me, an infant, for example.’ Having asked him to allow me to see him naked (for I wished to sketch him), he resisted for a long time, but finally yielded, on receiving the promise of an entirely new dress, which I was to send him. He came privately to my house, where he took off the scanty shirt of coarse blue linen which he wore. I was thus enabled to contemplate him quite at my ease, and to paint his portrait, without exposing him to the punishment which would have been inflicted on him, if he had been detected, by his fanatical and superstitious master.” The drawing made under these circumstances has been placed under the eyes of the Academy.

Here are some extracts from the description given by M. Ducouret of the Ghilanes: “The Ghilanes are a peculiar race of negroes which have a strong resemblance to the monkey; much smaller than the usual race—they are rarely more than five feet high. They are commonly ill-made; their bodies are lean, and seem weak; their arms long and slim; their hands and feet are longer and flatter than those of any other of the human species; their cheeks project, and their foreheads are low and receding; their ears are long and deformed; their eyes are small, black, and piercing, and twinkle constantly; their noses are large and flat; their mouth wide, and furnished with teeth very sharp, strong, and of dazzling whiteness; their lips are full and thick; their hair curls, but is not very woolly, not thick, and it remains short. But what particularly distinguishes

them is the prolongation of the vertebral column. This gives to each individual, male or female, a tail of two or three inches long."

Finally, here is the description of Bellal, the name of the personage the author encountered at Mecca:

"He was thin and dry, but nervous and strong. His skin was black-bronzed, shining, soft to the touch, like velvet. His feet were long and flat; his arms and legs appeared feeble, but well supplied with muscles. His ribs could easily be counted. His face was repulsively ugly. His mouth was enormous; his lips thick, his teeth strong, sharp, and very white; his nose broad and flat; his ears long and deformed; his forehead low and very receding; his hair not very woolly, nor thick, but, nevertheless, curly. He had no beard, and his body was not hairy. He was very active and handy. His height was about five feet. His tail was more *than three inches long*, and almost as flexible as a monkey's. His disposition, setting aside the oddity of his tastes and habits, was good, and his fidelity was above all praise."

ARTICLE XLV.

THE TEMPERAMENTS.—NO. V. THE WELL-BALANCED TEMPERAMENT.



No. 20. WASHINGTON.

THE first and most important lesson for us to learn, is how to live so as to secure an harmonious balance of all the powers of our constitution. This was one great reason of Napoleon's success—of that ability to do at all times that which he wished to do, and which, in respect to him, has been an enigma. The balance of his temperament and brain gives the key to his gigantic powers.

The Emperor Nicholas is another remarkable illustration of the same law of nature. He always desires a crisis—some great occasion upon which he can concentrate the whole strength of his immense powers. Daniel Webster has a fair balance, and a high development of all the temperaments, though a predominance of the vital and motive. It requires the whole Union to wake him; no subject not involving the liberty or the welfare of the whole people, is sufficient to thoroughly arouse him, and develop his prodigious energies in their full strength. He has a strong intellectual brain, capable of mighty effort, and which his temperament is

abundantly capable of sustaining; while he never had, and never could have, the activity of Calhoun, John Quincy Adams, Clay, or Wise, whose activity predominates over their power of endurance.

Mrs. Runkle, who was executed in Oneida county, three or four years since, for the murder of her husband, is a remarkable illustration of the ascendancy of the motive temperament. She was arraigned, tried, condemned, and executed without at any time evincing the slightest emotion or trepidation. Such a manifestation could never have been made by her, even with her organization of brain, without this marked predominance of the muscular temperament. It is rarely, indeed, found in woman, in whose character is so generally manifested those tender sympathies and refined sensibilities which beautify and adorn society, and impart to it the inappreciable charm of serenity and peace.

Black Hawk is another illustration of this temperament.

Melancthon is an equally striking illustration of the predominance of the mental temperament. He was emphatically a student, and was so from his earliest boyhood. At school, he was thought to be green, owing to the timidity and reserve of his manners; but so amply was his brain and mental temperament developed, that he always distanced all competitors.

Professor Parke, of Andover, is a marked illustration of the predominance of the same temperament. He is a laborious student, and a hard thinker—takes delight in investigating the causes and principles of things, and is often found keeping company with the midnight lamp, working his brain in search of a new thought.

The motive temperament is more carnivorous than the others. The lion has it in a high degree—it is the bony and muscular systems which give him his tremendous physical power, with immense Destructiveness, which imparts the highest order of propelling energy.

The man who has large Destructiveness, has usually the bone and muscle to carry it out, so that his powers in this respect are in harmony. The same is true of animals. The deer has the nervous or mental, with small Destructiveness, and we fear him not; while the tiger has the muscular or motive, with large Destructiveness, and he spreads terror in his path.

If you wish for men to go to the battle field, you do not select those of a lymphatic temperament—by which I mean the predominance of the digestive in the vital. They are not the men for such work. You must select those whose temperament has a greater assimilation to that of the tiger for such business, who can endure without fainting or repining.

As to GENERAL SIGNS OF CHARACTER, if you wish to study them, you must observe the build of the bodies. Some can go through all kinds of climate, diet, etc.; some faint and die by the way. Those who have heads high in the crown, and are thin at the side of the head, with large Firmness and Self-Esteem, will endure hunger, fatigue, any amount of hardship, when combined with the muscular temperament. They are seldom sick,

and when they are, it is only for a short time—they are sick in the forenoon, and about their business in the afternoon—so energetically and rapidly do their vital forces work within, and restore the disturbed balance. They become sick quickly, and well as quick. But those of the reverse organization, with a predominance of the vital temperament, are more sluggish—are longer getting sick, and longer in recovering. They are comparatively sluggish, and not easily impressed.

Persons fully developed in the chest, with square shoulders, are well adapted to assume burdens, to take the responsibility. This conformation is rarely observable in women; and upon their ordinary position in civilized life, in this respect, it is not necessary to remark.

Much of character is to be discovered by the voice. It changes in harmony with the predominant sentiment or feeling, in a few moments revealing the ascendancy of a wholly different purpose and tone of feeling. Any habitual tone of mind or temper, will as surely reveal itself in the voice as in the face.

In scolding—in giving vent to the predominance of the passions, which lie at the base of the brain—the voice is coarse, loud, strong, and harsh.

The affections give a tone wholly different. “Come, my dear, are you almost ready?” comes out with a very different tone from “Get out of the way, you scoundrel.” And when wooing, and really in love, the voice dwindles to so soft a tone, that they understand each other oftentimes without speaking a word.

When you wish to communicate knowledge in a distinct form, and expect to be clearly understood, you involuntarily raise the index finger, clip short the words, and point in the direction of the faculties.

But if the subject assume a more enlarged form, and the idea expands and points toward the sublime, and you wish to show how very large it is in its length and breadth, would you put your hands quietly before you, or behind you, and say it over? Not at all. You would rather extend them upon either side to their utmost stretch, in harmony with the idea to which you were giving utterance.

How different the tone with which we address the Deity from that with which we talk to an inferior object. We often speak to the latter in a quick, sharp, commanding, urgent key. But when we address the Throne of Grace, we are impressed with the superiority of God, and of our own inferiority, and there is now no authority, no command, but the tones are gentle, mild, subdued. This does not refer to those clergymen whose organization leads them to reason with God, in what they call prayer, and who, in tones often quite abrupt, tell Him what He had better do. It is Self-Esteem and Combativeness, combined with deficient Veneration, which dictates to God. Some, with this combination, with large reasoning faculties, instead of petition, in prayer, will hold an argument with God. A man in prayer readily exhibits the most active faculties of his mind.

ARTICLE XLVI.

THE FOURTH OF JULY, AND WHAT HAS TRANSPIRED IN THE FIRST HALF OF THE NINETEENTH CENTURY CONTRASTED WITH WHAT IS TO TRANSPIRE IN THE LAST HALF.

WHEN the Infinite Architect of nature had created the earth and all things within and upon it, and adapted all to the perfect and the highest happiness of man, He said, "Now let us make man." As if, after having put forth a mighty exertion of all His powers in the creation of nature in general, He would crown and complete all by the mightiest possible putting forth of all the powers of His being combined in the creation of nature's epitome and creation's lord.

At first the race was like a new-born infant, puling, and almost idiotic. What it knew and did was by instinct, not reason, and that was barely sufficient, for some thousands of years, just to secure the mere continuance of the race. As it advanced in age, it became stronger, and seized with that most inordinate disposition, common to all species of the young, to DO AND KEEP doing—it hardly matters what—with all its might and main. But do what? That which shall gratify its strongest faculties; which, in accordance with a law governing all young, are the animal propensities. Unfortunately, this youthful force, increasing to giant energy, took on a perverted and most vicious form of action. Brutality most brutal, and selfishness most satanic, ruled the race, while justice and mercy were almost unknown. War, sensuality, and rapine rendered nations little less than confederations of demons, headed by devils the very worst incarnate, called kings and rulers, banded together to perpetrate upon each other, and even their own selves, the most diabolical barbarities possible or conceivable. And this state of things, slightly modified for the better, from century to century, continued till that greatest epoch in human history—the declaration of American independence.* Yet not till the beginning of this century did this all-potent event, destined ultimately to revolutionize the race, fairly begin to take effect. But then it did, by imparting to the human mind a stimulus before unknown. That mighty motive power—the only one the race was then prepared to appreciate—was giving to every one the rewards of his own exertions, which had before been snatched by government and lordlings, in the form of duties, taxes, etc. This set the roused energies of our whole nation—the only embodiment of liberated human nature—upon the railroad of progression, and drove it with all the steam-power of supreme selfishness, and behold the result! Look on, O angels! and wonder at the strides man has made

* For an article on the effects of which, see our July Journal for 1848 and 1849.

in nearly every department of worldly achievement and invention! At first Fulton astonished the world by applying steam to navigation. Can finite mind measure the amount of human happiness and progress thereby effected? Scarcely had "that-can't-be" skeptics been convinced by their own senses, and stand-still conservatives received a new "jog along there, silver-buckled dons," before "railroad speed" took the wind out of steam-boat sail, and added astonishment to admiration, by drawing and dragging the world at the fearful rate of seventy miles per hour! And before men had done staring, behold knowledge and thought sent "by lightning" throughout nations!

In a like, and scarcely less astonishing manner, have mechanical inventions, one after another, first astounded, then poured forth rivers of happiness among men, by multiplying the instrumentalities of human enjoyment. Instead of spinning and weaving by hand, behold with what rapidity and beauty every species of fabric is executed by machinery, figured carpetings included. And how astonishingly has it cheapened them, not merely in furnishing, in 1850, at five cents per yard, a better article than in 1800 cost fifty, but likewise in the much greater ease of earning five cents now than then. Compare furniture, nails, tools, almost every thing men use now, with then. How almost infinitely more abundant and easily obtained almost every article of human necessity, comfort, and luxury now than then. Who then believed so great a change possible? Take the increased facilities and cheapness of travel as a detailed illustration. Franklin was scouted for expressing the belief that the day would come when men would go from Boston to New York inside of two weeks. They can now go inside of twelve hours, and at not probably a twentieth part the actual cost now as then, for remember that it does not take a quarter the number of dollars now as then, and a dollar is four times as cheap, or easily obtained, now as then. Then stages ran only between our larger cities; now railroads are, or soon will be, proximate to most of our villages and towns, not upon the Atlantic coast merely, but even to and beyond the occidental Mississippi, with plank roads beginning where railroads end. And how long before from Atlantic to Pacific will be only a few hours ride! And from China to Britain but a few days' pleasant journey!

The multiplicity and utility of mechanical inventions, and the rapidity with which those of inexpressible service to man—because accomplishing one and another, and still another most beneficial end—follow each other, are in point, yet we can present only this phase of that species of human progress, namely, that one invention becomes a stepping-stone to some other, and this to a third, and these two to a fourth, and thus they will continue for ages to come to multiply and cheapen the means of human happiness and efficiency. Nor is the end yet; only the merest beginning. Compare 1800, its tools, and modes of doing things, with 1850, and from this data, employing the ratio of compound progression, tell me what 1899

must necessarily become. Things as astounding to us, and as seemingly impossible, as one standing on the Atlantic and talking to his brother on the Pacific "quicker than a wink," many of us will live to behold. The fact is, that in all these respects the capabilities of the race are like space, like every thing in nature, literally infinite. Go, however fast or far, this enables us to go still faster and farther.

Our own eyes see what has been done within the last half century. But this is only the beginning, for every day brings fresh evidence that, like a ball rolling down an inclined plane, the farther it goes the swifter. And this plane is infinite. Then what must the next fifty years bring forth? Greater wonders than any yet! This is apparent.

"But," it is urged, "suppose it possible to quadruple railroad speed, and go two hundred miles per hour, the gain over our present speed would be no great object, and thus of other things." The answer is, we shall make discoveries and improvements in other directions, and appertaining to entirely new classes of subjects—those as inconceivable to us as communicating by lightning was to our fathers. We shall greatly improve speed, comfort, and especially cheapness of travel, so that the poorest can afford it, and incalculably multiply and perfect mechanical inventions; but the progress made by the race from 1800 to 1850 will bear no comparison with that remaining to be made from 1850 to 1900. Our children will excel us far more, in proportion, than we surpass our forefathers, not merely in mechanics and physical comforts, but mainly in MENTAL inventions and MORAL progress. The nineteenth century is the crisis in the world's history—its first half being devoted mainly to *physical* progress, its last half to a like degree of mental and moral government. In exactly what this progress is to consist we can not now say, yet can plainly foresee the *direction* it must take. In subsequent articles, we propose to continue this subject, and make some prediction, based, not in prophetic prescience, but in the *science of human progress*, of what man will become within the next fifty years.

Meanwhile, let us observe the fourth of July as one of those links in this progressive chain, and as commemorating that specific instrumentality—our ever glorious independence—by whose silent but effectual workings these eventful issues for good are to be brought to pass. Readers, may you all live many years to witness this glorious progress.

God made us as He made all nature, and His works should be in harmony. But by a state of nature I do not mean a savage state. There are other perversions of nature than the so-called refinements of civilization. What man really wants for health may be comprised in a few words. A good constitution, simple food, cleanliness, a pure air, proper shelter and clothing, exercise, freedom from care, refining pursuits and recreations, and happy domestic relations.—NICHOLS.

ARTICLE XLVII.

COPIOUS BREATHING, AND MEANS OF PROMOTING IT.

Our previous articles on breathing have pointed out the remedial and health-promoting benefits conferred by abundant BREATHING; and shown what postures of body promote, and what retard and diminish, this most important function. Our last article on this subject treated it negatively. This treats it positively, by showing how greatly to increase the QUANTITY of air inhaled; for this is incomparably the most effectual of all means of enhancing the life-power itself.

First, by BREATHING WITH ALL YOUR MIGHT, and doing NOTHING ELSE. When we give our WHOLE mind to some ONE thing, we accomplish far more than when doing several things at the same time. We usually breathe while doing other things, and thus breathe the less. Though hard labor usually promotes respiration, yet sedentary and mental occupations retard it. Thus, notice when your mind is intensely absorbed in any subject, or feelings deeply enlisted, you almost cease and forget to breathe, for the time being; whereas, increased mental action requires additional breathing quite as much as hard labor. Hence, sedentary persons, and those whose occupations are mainly mental, in a special manner require to set apart times for doing NOTHING BUT breathing. My own experience on this point has been so beneficial, that, despite the chance of being called egotistical, I would fain communicate it to others. In 1841, while writing the first edition of my work on "Matrimony," I lectured every evening, examined such heads as applied during the day, and wrote the whole of that work in ONE WEEK and one day; besides reading most of its proofs, usually writing at night. As might be supposed, toward the last I became much exhausted; and the last day but one, throwing myself upon the sofa, I involuntarily FELL TO PANTING, just as one, tired out with over-running, throws himself down to pant. I panted thus about half an hour, as hard as I could well blow, and found myself so entirely rested and relieved, that I gave the best lecture that evening I had given during the week. This surprised me, for I had expected to be well-nigh broken down that evening. While panting thus, I experienced a curious sensation, as if something was crawling or running all through my flesh, warming up every part of me, and throwing both mind and body into a half-ecstatic, half-delirious, half-giddy, but a most comfortable state. It seemed, and correctly, as though a part of my blood was thinner than the rest, the lively crowding hard upon the sluggish, and trying to pass it, pushing it along before it, and creating a pricking and slightly burning sensation. On rising, I found myself dizzy, and almost giddy-headed, which, however,

soon passed off, and I felt limber in body, clear in mind, warm and glowing in feeling, and a delightful state of real bodily comfort; walked two miles to lecture, in which thoughts and words flowed just as I desired; and, walking back, wrote most of the night, with perfect facility and more than usual unction. This result surprised me, and attracted my attention. In 1843, while lecturing in Marlboro' Chapel, Boston, to very large audiences, I often, after having examined all day, for weeks together, in hot weather, became, as they say, "all beat out;" and involuntarily taking a recumbent position, would sometimes pant a few minutes, and come out revived, and fitted to sustain the exhaustion consequent on lecturing to 2000 persons, on a sultry evening, for one or two hours.

Magnetism, I had observed, often brought me like rest and strength; and I noticed that, while being magnetized, I always spontaneously fell into this rapid and copious breathing, much like one in distress. Doubtless both did me good.

From the first of my public speaking, I have prepared myself for the lecture-room, not by study, but by PHYSIOLOGICAL means. While lecturing in Wilmington, Del., in 1839, I was often so much occupied with office examinations, that I could not take my supper without keeping a room full waiting, and found that I could lecture and examine all the better without supper than with, and since then have never eaten suppers when I lecture. I found, furthermore, that when I had occasion to walk a few miles to lecture, I spoke all the more freely and effectively, and attributed it to its bringing my blood to the surface, equalizing the circulation, and sending the blood with greater vigor to the brain. While lecturing in Bangor, Me., being invited to lecture on temperance in Oldtown, twelve miles above, on Sabbath afternoon, and offered to be sent for, I chose to walk, merely as a preparation to lecture, and, arriving twenty minutes too early, after washing all over, and throwing myself upon the sofa to pant a few minutes, spoke much better than would have been possible without some such physical preparation. For many years, when in cities, half an hour before lecture I have sought the gymnasium, or started out upon a brisk walk or run, perhaps even swinging my hands, and going into the lecture-room with my blood fairly up; and the first sentence, and entire lecture, usually showed the good effects of this preparation.

But I sometimes find myself so effectually "used up," that exercise only still further exhausts, and have occasionally injured lectures by exercise while in this state; and in such cases find this panting—throwing myself upon a bed, covering up warm, opening windows and doors, and breathing just as deep and fast as I well could, to come to my rescue—to be just the very thing to bring me right out again. And its effects are truly marvelous for good—so much so, that I would fain put readers in the way of sharing so great a boon. This is my apology for speaking thus freely of myself.

One personal anecdote more. While lecturing in Milwaukie, last winter, being driven to the utmost by professional business, I went to my afternoon lecture—to women—so much fatigued as to be exposed to take cold. It was in February. There was not only no fire, but a window was open at the top on both sides of me, and a current of chilling air poured past me. Feeling so chilly that I could scarcely proceed, I at length looked around for the cause, but found it difficult to close them, and postponed it till I had contracted a severe cold. I went home with a severe toothache, an intense headache, and pain throughout all my bones, feeling dreadfully. Dismissing a room full of company, I opened doors and windows, covered myself up, and fell to panting with all my might. Only an hour and a half intervened before my evening lecture—to men—by far the hardest lecture of all. WITHIN THAT TIME I BROKE UP THE WORST COLD I HAVE HAD FOR MANY YEARS, JUST BY PANTING. Cold at first, I soon gradually became warmer. In half an hour, my skin, from being hot and dry, became moist, and finally perspired freely. My head, which ached terribly—an acute neuralgic pain, literally torturing my right temple and forehead—soon eased off, and became comfortable; and, before lecture-time, it was completely freed, not merely from pain, but even cerebral dullness, so that I gave the best lecture of the course that evening, though the second one on that day, and just after taking so severe a cold on top of all my previous exhaustion. By this breath-cure alone a severe cold can be routed in a short time.* Breathing thus copiously thins the blood, which sets it in motion, even at the extremities, bursts open the pores of the skin, and, besides rapidly unloading morbid matter at every breath expired, as well as forcing it out at every pore of the skin, fills the system full of oxygen, which, combining with the surplus carbon that accompanies colds, and causes that yellow phlegm ejected from lungs and nose during colds, burns up that carbon, and thus, in these three ways, hurries morbid matter out of the clogged, pained body, and the patient is soon perfectly well. Let any reader who feels tired, dull, feverish, fretful, gloomy, oppressed in head, or pained throughout his bones, just pursue this breath-cure for only one hour, and you will work a change as perfectly astonishing as it will be perfectly delightful. As a remedial agent, nothing under the whole heavens, not even water, at all compares with breath. Its only objectionable drawback is, that it COSTS NOTHING. If it were only far-fetched and dear-bought, it would eclipse and supersede every other panacea, all other remedial agents; but it is so cheap as to be little valued.

For nervous patients, it is just the one and only thing they require. A half-hour's panting will banish the blues, warm your feet, and cool your head, sweeten your temper, calm your nerves, and diffuse a balmy flow of sweet and happy feeling, worth going a hundred miles to obtain; and the

* For reasons, see former articles in this volume on this subject.

daily practice of breathing fresh air fast and full, will soon make you well again. Drop medicines, apply water judiciously—and this panting will wonderfully enhance the efficiency of the water-treatment—and inhaling daily as fast, and fill your lungs as full, as possible, for only two hours per day, and in one month you will be completely renovated and regenerated, mentally and physically, and rapidly recover from your complaint. Try the experiment faithfully and fully, and if you do not find this statement in the main correct, pronounce me unreliable; but if you do, tell your neighbors how much benefit you have derived from the Phrenological Journal, and get them to subscribe for it.

If you require evidence of the correctness of this point, you have it in this simple fact, which all experience every moment—THE IMPERIOUS NECESSITY OF AIR—the utility of breath. Since nature has rendered breathing the most important function of our being, and the quickener of all the other functions, the greatest life-agent and vitality-generating instrumentality known to man, why should extra breathing not do all here claimed for it? And the more so, since all civilized society is suffocating and dying just for want of breath. O sickly reader, as you value restoration to health and happiness, try the simple, priceless prescription now made, and ye in health keep well by its adoption. And remember, we have no inhaling tubes or quack medicine to make sale for, but are based on a first law of nature.

NEVER FRIGHTEN CHILDREN.—A schoolmistress, for some trifling fault, most foolishly put a child in a dark cellar for an hour. The child was terrified, and cried bitterly; and on returning to her parents, burst into tears and begged that she might not be put into the cellar. The parents thought this very singular, and assured her they had no thought of doing it; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar!" The fourth day after, she was taken to a physician in a high fever with delirium, frequently muttering, "Pray don't put me in the cellar." When the physician inquired the reason, he learned the punishment to which she had been subjected, and ordered what was likely to relieve her; but she died in a week after this unfeeling conduct. In another case, a child being frightened by a school-fellow, suffered violently from headache, and afterward became permanently deaf; and still another, who had been shut up in a dark cellar for some trifling offense, became nervous and melancholy, and at last an idiot for life.

MISCELLANY.

SKULLS OF THE WHITE BEAR AND WALRUS—Presented by Daniel Lee.

NEW LONDON, January, 1850.

Messrs. FOWLERS & WELLS—

Gents: I have sent you by sloop ————— two skulls—one of a white bear, and one of a walrus—both from the Northern Ocean. You will please to add them to your cabinet of skulls, and subserve the cause of the Science of Mind.

Yours, sincerely,

DANIEL LEE.

Most thankfully do we acknowledge the reception of these two valuable additions to our cabinet of phrenological specimens. As proofs and illustrations of the truth of this science of mind, their value can hardly be duly estimated. They can be seen at our office, and will be engraved and published in our future writings. Their phrenology coincides perfectly with their natural history. Those who have it in their power to add rare animal and human skulls to our collection, will lay both us and the phrenological and scientific world under infinite obligations of gratitude, and most effectually advance this science of the organic and mental interrelations.

HINTS TO YOUNG MEN; By P. S. Kennedy.—Destitute old men generally become so by youthful neglect or extravagance. A healthy and industrious young man can save at least his fifty dollars per annum, which, by the time he is too old to labor, would enable him to spend the evening of life in a tranquil home of his own, surrounded by those comforts, and even luxuries, so grateful to declining age. But youth, intent on present pleasures, seldom think of age, but spend present earnings in fine clothes, fast rides, late suppers, balls, etc., and thus often leave old age deprived even of life's necessities. Too many of them strut pompously about our streets, fashionably attired, yet in debt even for board and clothes; while others waste inherited fortunes in luxurious and even vicious indulgences, till, overtaken by poverty, they become dejected, think themselves fortunate to get work, live along from hand to mouth, and finally, disabled, are thrown upon the cold charities of a heartless world. Young men, so live that in advanced age you can both possess a competence and look back upon a life WELL SPENT.

A PATHO-PHRENOLOGICAL FACT.—Dr. D. W., of Savannah, N. Y., reports the following: John Brock, in carrying a pole upon the ice, by a fall inflicted a severe injury upon his TEMPLES, of course affecting the organs of Constructiveness and Time, and probably inflaming by pressure the intellectual lobe. At first he became deranged, but in a few days commenced talking incoherently, keeping time by striking his hands at the ticking of the clock; would tell minutely whatever transpired or was done about house, etc. Before this, he had been far from intelligent.

WHAT WORKS ARE BEST ADAPTED TO TEACH PHRENOLOGY?—H. B. asks the above question, to which our answer is, that “Combe’s System of Phrenology” and “Lectures” embody the best history of the discovery of the science, and the organs, probably, extant, and also give a complete delineation of the functions of the faculties; while “Fowler’s Phrenology” gives, besides a clear and succinct analysis of the faculties, the best summary of the combinations, or the effects on character of the different faculties acting in combination. Yet “Self-Culture” and “Memory” give, probably, the very best—as it is the latest—analysis of the phrenological faculties yet published. But this science requires to be studied in conjunction with Physiology and Anatomy. Indeed, to prosecute this science successfully, it should be pursued in conjunction with the study of the entire man as a whole.

For a short elementary treatise, concentrating the most practical knowledge of these sciences into the smallest compass, probably the “Illustrated Self-Instructor” is the best of all.

PRACTICAL PHRENOLOGY AND MAGNETISM IN LIVERPOOL, ENGLAND.—Of Mr. Lewis, a practical phrenologist, widely known as a phrenological lecturer at the West, Andrew Leighton, one of the leading working phrenologists in the old world, thus writes from Liverpool, May 31st:

“MY DEAR SIR: Accompanying this, you have a newspaper containing a brief notice of an evening on Mesmerism at the club, given us by Mr. Lewis, a man of color, and an acquaintance of yours, I believe, who has recently taken up his abode in this place. The account given of this lecture was written by me. The lecture gave universal satisfaction to a somewhat fastidious audience, and has served the cause by making converts of several very able and thoughtful minds.

“Mr. Lewis has lectured at other places in this town and neighborhood, and is at present engaged in a course of five lectures, of which I shall inclose you a prospectus. I have heard him several times, and have, also, had a little private intercourse with him. His influence on the public mind of this place has been, in every respect, creditable to himself. His success, as a mesmeriser, has been very remarkable. On almost every occasion of his public appearance, he has succeeded in getting new patients from the audience. His experience in the higher phenomena of the science appears to be limited, but he possesses so much zeal, intelligence, and candor, and so great a love of truth, that I augur highly of his future acquirements. His defective school education rather detracts from his influence with the lecture-going people here; but every one who discriminates between the *substance* and the *form* of a thing—between the thing *said*, and the *mode* of saying it—will be ready to acknowledge that his self-teaching has furnished his mind with no mean stock of valuable ideas, and rendered him, in fact, *more* educated, in the right sense of the term, than many who venture to criticise him. He is bold, almost to rashness; but his entire frankness and good nature, and his humble attitude as a learner, always carry him safely through all ordeals. At the lectures he is now delivering, he has succeeded in getting a very lucid clairvoyante in a young girl whom he mesmerised in the audience on the night before last, for the first time. The girl is quite independent of him in her perceptions, and will, under proper treatment, become a most valuable agent in the investigation of the more occult things of magnetism. Lewis intends arranging with her parents to have her boarded and lodged at his expense, and to reserve her for private inquiries. Should he succeed, you will doubtless hear from himself of his progress. It gives me much pleasure to have the opportunity now of bearing testimony to his zeal and usefulness in this country, so far.”

O. S. FOWLER, THE PHRENOLOGIST—of whom we need not speak, as he is known to every lover of human science and human progress—is treating our citizens to a course of lectures on the physiological and phrenological organization of man. As aiding the development of the whole man for the joyous and heaven-ordained uses of his whole existence, these lectures are delivered from the very top-round, as it were, of the ladder that old Jacob saw connecting the heavens and the earth, the human and the divine, the animal and the spiritual. They combine, from various sciences, and embody in one grand and complete whole, all that materially appertains to the mental, moral, and physical perfection of the race. We would prefer them to a dozen terms at the best school we ever attended, and for the reason that they lay wide and deep the platform of human improvement; lay down the starting points and vantage grounds of education, so that every effort at improvement will tell with tenfold power.—WINDHAM Co. DEMOCRAT, May 29.

QUESTIONS FOR PHRENOLOGISTS.

Can the function of any faculty be well described by one who is deficient in that organ? (a)

Is "Human Nature" superior in character to Causality or Comparison? (b)

When an organ in one hemisphere is larger than the corresponding organ in the other, is the larger one invariably the standard? (c)

Are not those whose organs are the sharpest the most affected by the electrical state of the atmosphere? (d)

(a) He may learn to describe it mechanically, yet by no means as life-like as if he felt its spirit and power himself.

(b) Possibly slightly so, since they have to do wholly with man, the highest department of nature.

(c) Yes.

(d) Decidedly so, yet nervous irritability greatly increases this liability to be thus affected.

EXCELLENT SUGGESTION AND PRACTICE, FROM L. JORDON, OF MORIAH, N. Y.—You will hear from me as often as I can get subscribers for your publications. I have done but little as yet for the glorious cause in which you are so zealously engaged, owing to a press of other matters. But I am resolved to spend at least one day in each month exclusively in the good work, besides what other fragments of time I can devote to the cause among my neighbors. And now, if every other liberal-minded young man throughout the United States would form the same resolution, and then practice accordingly, your Journals and other publications would find their way into every nook and corner of our beloved country, and in a few years would revolutionize public opinion, or at least the common people. It is only necessary for them to read and reason for themselves, and all that remains to be done, is for the co-workers in the good cause to see that they are supplied with the proper kind of material, which your publications abundantly furnish. Shall young men slumber, while thousands all over this glorious land are perishing for lack of that knowledge of self and natural laws, or shall we make a long and mighty effort to urge on the car of improvement by circulating this species of knowledge?

NEW BOOKS.

LIFE AND CORRESPONDENCE OF ANDREW COMBE, BY GEORGE COMBE. A. Hart, Philadelphia, and Fowlers & Wells, New York. Price \$1 25.

The biography of distinguished, and especially SELF-MADE men, proffers the best study of human nature extant. The race is composed of individuals, and the characters of those who have become prominent furnish excellent samples of that section of the race which awarded them the meed of distinction, so that their lives become excellent text-books for studying human nature in the aggregate.

For inspiring in young men a laudable ambition to render themselves distinguished, and as showing them how to become so, few means are equally efficient. All this, besides that stirring, INHERENT interest connected with this species of human history—a species, probably, not less fraught with practical instruction than the history of wars, revolutions, and thrones.

Dr. Andrew Combe became conspicuous among his fellow-men by the simple force of his intellectual power and moral tone. He was among the few purely intellectual writers of his age, and will therefore live and be read long after many works, now far more popular than his, have ceased to exist. In fact, whatever comes from his pen, is full of thought—is the distilling of a strong mind—is the essence of human philosophy. The work before us contains a very large amount of entirely new matter, in the form of extracts from his epistolary correspondence, which bears the impress of his clear head and overflowing soul, only that its dress is more attractive than any of his other writings. We here see him in PRIVATE, and therefore see him pouring out the spontaneous gushings of his mind, as if from the inner recesses of his nature.

As to its editorship, nothing more need be said than that it is by George Combe, one of the finest and most finished writers of the age. All from his classic pen is worth reading. In the name of American phrenologists, the American Phrenological Journal thanks him for executing so exceedingly valuable a contribution to phrenological and physiological science, in a style so truly excellent.

The following extract must thoroughly interest phrenological readers.

REPORT BY DR. JOHN SCOTT.

THE skull was remarkably thin and regular in its walls; the internal surface more deeply marked by the blood-vessels than usual; the brain exceedingly healthy.

The thorax was much contracted on the left side, especially on the superior part, measuring fully two inches less than the right, and being flattened and depressed under the clavicle and the first two ribs. On removing the sternum, the RIGHT lung was found very large, passing to the left side of the sternum and filling a space in the left side of nearly two inches in breadth, and three in length. The right lung itself was adherent to the pleura costalis by scattered and firm adhesions. The lower surface was more especially attached to the diaphragm by very close adhesions. The lung in its texture was, in some places, especially toward the lower part, congested, but everywhere pervious to air, and without any tubercles. The bronchial tubes were firmer and larger than natural.

The LEFT lung was contracted to a very small size, and adherent by very thick and strong false membranes, especially in the summit, to the ribs; the adhesions were so strong that the lung was with difficulty removed. The summit was particularly indu

rated and infiltrated with black matter, but without any change in its structure. It also contained many large and small caverns. The lung was without any tubercle or cretaceous matter. The surface was black, and this color was found to pervade the pulmonary texture generally; the cellular appearance was, however, still visible. The upper lobe was dense in structure, and hollowed out into numerous caverns, opening into each other, in some instances, in others, single and of smaller size. These extended from the summit of the lung, and chiefly occupied the anterior part, and opposite the first and second rib. The bronchial tubes, some of a large size, opened directly into the caverns, and were continuous with them. The longitudinal fibers in the larger bronchial tubes were particularly strong, and the circular ones in the smaller. The caverns themselves were remarkably regular in shape, especially when single, and were lined by a fine, smooth, thin membrane. The opening of both large and small bronchial tubes was easily perceived in them; they were more generally dilatations of the extreme terminations, than merely dilatations of the large bronchiæ. There was no emphysema.

The lower lobe was fleshy, pretty firm, but retained more of the natural appearance than the upper. The heart was large, but not diseased. The kidneys seemed natural in structure, but were filled with a grayish-colored thick fluid. The colon and rectum were thickened throughout, and covered with minute ulcerations—some very small, and others of considerable size. The muscular and mucous coat of the rectum was thickened.*

* REPORT BY DR. P. D. HANDYSIDE, F.R.S.E.

A. THE CRANIUM.—I. Texture thin, the tables having closely coalesced; excepting, 1st, at the frontal sinuses, which are large and well developed; and, 2dly, on both sides of the longitudinal sinus, where the inner table of the cranium is opened up in texture over a greater extent than is usual.

II. Regularity and symmetry remarkable, excepting that, 1st, on the left side of the vertex, the cranium is quite diaphanous; 2dly, the area of the cranium to the left of the mesial line is greater than on the right side; and, 3dly, the internal occipital protuberance and the crucial and lateral grooves on the two sides are unequal in form and bulk.

B. THE ENCEPHALON.—I. General form a regular ovate; 1st, the longitudinal and oblique fissures are very deep, including a greater number of secondary fissures in the latter than is usual: depth of longitudinal fissures at splenium of corpus callosum, $2\frac{1}{4}$ inches; depth at genu of corpus callosum, $1\frac{1}{8}$ inch; 2dly, the sulci (anfractuosities) deeper than usual; greatest depth in left hemisphere $\frac{5}{8}$ inch; depth in right hemisphere $\frac{3}{8}$ inch; 3dly, the LOBES AND LOBULES, and other anatomical features of the encephalon, very strongly marked.

II. Proportion.—1st, the left side of the encephalon the greater; 2dly, the corresponding gyri (convolutions) of the opposite sides approach more to symmetry than usual.

III. Bulk.—Greatest length, 7 inches. Greatest breadth, 5 1-16 inches. Greatest depth, vertically to base of inferior lobe, $4\frac{1}{8}$ inches—vertically to base of cerebellum, $4\frac{3}{8}$ inches.

IV. Weight (including pia mater), 57 oz. avordupois, [being about 7 oz. above the average; in Dr. Chalmers, 53 oz., Dr. Abercrombie and Baron Cuvier, each 63 oz., and Baron Dupuytren, 64 oz.]

V. Structure, perfectly normal, including the membranes and vessels. The cineritious matter is about a third narrower than usual, and devoid of the internal translucent pearly laminae frequently observed. The encephalon in general is remarkable for its firmness of texture.

* The examination was made about thirteen hours after death. A cast of the head was previously taken, and afterward a cast of the brain. The remains of the deceased, with the exception of the cranium and its contents, were interred in the family burial-ground, in St. Cuthbert's churchyard, immediately behind the manse.

REMARKS ON THE PREPARED SKULL, BY DR. JAMES COX.

The dry skull, on careful examination, presents the following characters: The texture of the bone is remarkably firm and dense, and the plates of the skull are generally in close approximation. The sutures have, for the most part, been obliterated, and in this respect, as well as in the density of texture, the skull resembles that of a much older person. A transverse section in the plain, about a quarter of an inch above the super-orbital ridges, shows the walls to be remarkably thin, except in the frontal region, where they have acquired a thickness more than double that of the parietal and occipital bones. This increased thickness extends throughout the frontal bones, but is greatest over the frontal tuberosities, and is owing to an apparently abnormal deposit of osseous matter between the plates of skull, probably consequent on the shrinking of the brain. The coronal region of the parietal bones, likewise, presents an increased thickness, but not to an extent that would have attracted attention but for the decided thickening of the frontal bones. It is sufficient, however, completely to remove the diaphaneity remarked by Dr. Handyside in the fresh state. The internal surface of the skull is deeply marked by the blood-vessels; and along the course of the longitudinal sinus a considerable deposit of amorphous osseous matter has taken place, extending about half an inch on each side, and presenting an appearance which, in the fresh state, might readily have been mistaken for an opening up of the texture. This deposit likewise appears, but in diminished quantities, along the course of the transverse sinuses. An abnormal deposition of osseous matter thus seems to have been going on throughout the skull, as evinced by the density of the texture, the obliteration of the sutures, the partial thickening of the walls, and the amorphous deposit on the internal surface.

DIMENSIONS OF THE SKULL.

Tape Measurements.

	Inches.		Inches.
Greatest circumference, - - -	21	From occipital spine to top of nasal bone,	
From ear to ear over the vertex, - - -	12 $\frac{1}{2}$	over the vertex, - - -	14

Calliper Measurements.

	Inches.		Inches.
From Philoprogenitiveness to Individuality, -	7 $\frac{3}{4}$	From Destructiveness to Destructiveness, -	5
" Concentrativeness to Comparison, -	7	" Secretiveness to Secretiveness, -	5 $\frac{1}{4}$
" Ear to Philoprogenitiveness, -	4 $\frac{1}{2}$	" Cautiousness to Cautiousness, -	5
" " Individuality, - - -	4 $\frac{1}{2}$	" Ideality to Ideality, - - -	4 $\frac{1}{2}$
" " Benevolence, - - -	5 $\frac{1}{4}$	" Constructiveness to Constructiveness, -	4
" " Firmness, - - -	5 $\frac{1}{4}$	" Mastoid process to mastoid process, -	4

ESTIMATE OF THE DEVELOPMENT OF THE BRAIN OF DR. COMBE.

The terms indicating size, increase—*small, moderate, rather full, full, rather large, large.*

THE REGIONS OF THE BRAIN COMPARED WITH EACH OTHER.

The basilar region *rather large*; the coronal region *large*; the anterior lobe, or region of the intellect, *large*.

THE ORGANS OF THE PROPENSITIES COMMON TO MAN AND ANIMALS COMPARED WITH EACH OTHER.

1. Amativeness, <i>rather large</i> .	The Love of Life, <i>rather large</i> .
2. Philoprogenitiveness, <i>large</i> .	7. Secretiveness, <i>rather large</i> .
3. Concentrativeness, <i>rather large</i> .	8. Acquisitiveness, <i>full</i> .
a. Inhabitativeness, <i>rather large</i> .	9. Constructiveness, <i>full</i> .
4. Adhesiveness, <i>large</i> .	10. Self-Esteem, <i>rather large</i> .
5. Combativeness, <i>large</i> .	11. Love of Approbation, <i>large</i> .
6. Destructiveness, <i>full</i> .	12. Cautiousness, <i>large</i> .
Alimentiveness, <i>moderate</i> .	

THE ORGANS OF THE MORAL SENTIMENTS COMPARED WITH EACH OTHER.

13. Benevolence, <i>large</i> .	19. Ideality, <i>full</i> .
14. Veneration, <i>large</i> .	? Unascertained, in front of Cautiousness,
15. Firmness, <i>large</i> .	<i>rather large</i> .
16. Conscientiousness, <i>rather large</i> .	20. Wit, or Mirthfulness, <i>rather large</i> .
17. Hope, <i>large</i> .	21. Imitation, <i>large on right side; full on left</i> .
18. Wonder, <i>rather large on right side; full on left</i> .	

THE ORGANS OF THE INTELLECTUAL FACULTIES COMPARED WITH EACH OTHER

- 22. Individuality, *rather full*.
- 23. Form, *rather large*.
- 24. Size, *rather large*.
- 25. Weight, *full*.
- 26. Coloring, *full*.
- 27. Locality, *rather large*.
- 28. Number, *full*.

- 29. Order, *rather large*.
- 30. Eventuality, *rather full*.
- 31. Time, *rather full*.
- 32. Tune, *full*.
- 33. Language, *rather full*.
- 34. Comparison, *large*.
- 35. Causality, *large*.

PHRENOLOGICAL OBSERVATIONS, BY GEORGE COMBE.

The phrenologist will experience little difficulty in tracing the connection between the talents and dispositions of Dr. Combe and the development of his brain.

The size (above an average) corresponds to his general force of character, while the nervous-bilious and slightly sanguine temperament was the fountain of his mental activity. If, as is thought probable by many physiologists, the extent of SURFACE of the brain be important, the unusual depth of the fissures and sulci in Dr. Combe's brain may have increased both the activity and power of his mind. The firmness of its texture, probably, had a similar effect.

The general equability in the development of the different cerebral organs gave rise to that soundness of judgment* which characterized his life.

The large development of the moral and intellectual organs corresponded with his habitual love of virtue and his deep interest in human welfare. In this respect his brain was anomalous; for in it the convolutions forming the organs of the moral sentiments were rounder and larger, more plump, and fully-developed, than the convolutions constituting the organs of the animal propensities—the reverse of the ordinary rule.

The middle fossæ in which the organs of Alimentiveness and Destructiveness are situated, are smaller than usual, in proportion to the dimensions of the occipital fossæ and the super-orbital plate, and the external opening of the ear is high. This structure indicates a very moderate development of these two organs, and corresponds to his constitutional and habitual temperance, and his extreme dislike to war, and even to being present at surgical operations, mentioned by himself on page 40. The organ of the Love of Life (stated in the phrenological works as only probable), lies in the inner portions of these fossæ, and in Dr Combe's brain was more largely developed than the organs of Alimentiveness and Destructiveness; and his correspondence shows that, although always prepared to die, he had a strong love of life. See p. 305.

The large development of Combativeness, Self-Esteem, and Firmness gave him courage to face both moral and physical danger and difficulties, and prevented his disposition from being rendered too soft for active life by the smaller development of Destructiveness; which would have been the result, had either Combativeness or Firmness been deficient.

The large development of the organs of the domestic affections—Amativeness, Philoprogenitiveness, and Adhesiveness—enables the phrenologist to appreciate the extent of the sacrifice which he must have made in abstaining, on account of his infirm health, from marriage, as mentioned by himself on page 303.

The large development of the organs of Veneration, Hope, and Wonder produced the strong religious emotions which pervaded his whole being; while the addition of large Benevolence and Conscientiousness, aided by his powerful intellect, laid the foundation of his sound and acute moral perceptions.

His pursuit of the beneficent, in preference to the ornamental, corresponds with the preponderance of the moral, religious, and reflecting organs over those of Ideality, Individuality, Coloring, Time, and Tune; while these latter organs were still sufficiently

* See System of Phrenology, by G. Combe, vol. ii., p. 234.

developed to give him a love of the beautiful and refined, although unable artistically to produce them.

The large development of the anterior lobe corresponds with his vigorous intellectual manifestations; while the peculiar character of his intellect is in striking accordance with the preponderance of the organs of Concentrativeness, Causality, and Comparison over those of Individuality and Eventuality. When he introduces details, it is with a view to their application to establish or illustrate some important proposition related to causation, duty, or interest, and rarely for the sake of their intrinsic value or beauty.

The facts of the abnormal thickening of some portions of the skull, of the cineritious matter, of the convolutions being found "about a third narrower than usual," and Dr. Combe's frequent remarks in his later years on the decay of his mental powers, may be noticed as coincidences, the value of which will depend on the occurrence of similar appearances in other cases in which mental vigor has decayed.*

The plump appearance of the brain contrasted strongly with the emaciation of the body at large, and afforded a striking illustration of the slowness with which the nervous system is consumed under the action of causes which quickly reduce the bulk of the fat, the blood, and the muscles.† This physiological fact is interesting and remarkable: "Had the brain been as liable to absorption as the other tissues of the body, one day's abstinence would have been followed by fatuity."‡

HINTS TOWARD REFORMS. In Lectures, Addresses, and other Writings.

By Horace Greeley. (1 vol. pp. 400, 12mo. Price \$1 00.) Harper & Brothers; and may be had at the Journal office.

The larger papers embodied in this volume are seven Lectures, a Commencement Address, and two Essays, written at intervals through the last eight years—each under the impulse of some presumed necessity or urgent incitement—and to these are appended twenty briefer essays, some of them written for Annuals, others for the Tribune, and several expressly for this work. In a notice published in the Tribune, the author says: "As the first volume of his writings that ever was and probably the last that ever will be issued, the author would be glad to see these 'Hints' in the hands of those who are accustomed to give his opinions any weight in forming and maturing their own. A daily journal is necessarily made up in haste, by a variety of hands, and opinions are often plausibly attributed to its responsible conductor, which he never expressed and never held. Those expressed in the 'Hints' we are willing to be judged by, and we think it will not generally be alleged that they are unimportant nor timidly expressed. The questions they raise are certain to be discussed—they can no longer be evaded; they can not be frowned nor sneered out of view. Should the 'Hints' contribute to the earlier or juster appreciation of the great truths which underlie, the great Reforms which are indicated

* The frontal sinus extends over the organs of Individuality, Size, and Locality; but the dimensions of all the organs are estimated from observations made on both the brain and the skull.

† Chossat found that, on an average, a warm-blooded animal loses about two fifths of its weight before it dies of hunger; and he calculated that, while the fat lost 0.933 of its total amount, the blood lost 0.750, the muscular system 0.423, the organs of respiration 0.222, the bones 0.167, and the brain and spinal cord only 0.019, of their original substance, which he estimated from the weight of the same organs in healthy animals that had been purposely killed.—See his *Recherches Experimentales sur l'Inanition*, p. 92. Paris, 1843.

‡ Dr. Combe on Digestion.

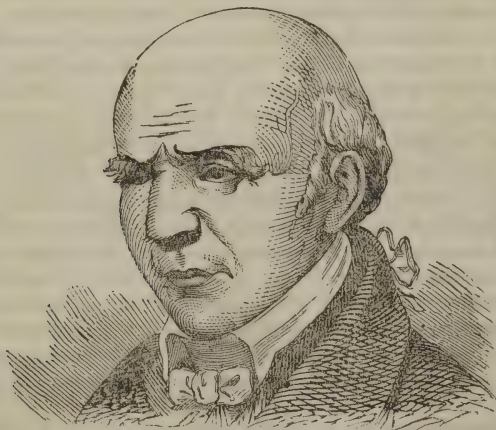
by the Social and Industrial agitations of our time, the aspirations of their author will have been fully realized."

We cheerfully commend this work to our readers. They will find much in it to interest, instruct, and improve. At a future time, we intend to give it a more elaborate notice, yet would advise all to obtain the book, and avail themselves of the choice truths it contains.

ANATOMICAL CHART, by F. Bey, of Cincinnati. For sale at the Journal office.

Whatever facilitates the study of Anatomy, especially in families, promotes the highest interests of man; because, to know man's organic structure, is the first step to those higher grades, the human physiology and mentality. And this short form, in which the position and general appearance of the anatomical organs strike the eye AS A WHOLE AND, AT A GLANCE, has obvious advantages over all other modes of study. Of the accuracy of this chart, we have not yet had time to form a correct estimate. Its execution is, in the main, good; and its price, \$3. As a means of teaching the children of families the outlines of anatomy, and thereby the conditions and promotion of health, it will be worth a hundred fold its cost, unless superseded by something better.

THE ILLUSTRATED PHRENOLOGICAL ALMANAC FOR 1851, by L. N. Fowler, is just issued, and, besides containing calendars for all parts of the Union, is filled with the phrenological developments and characters of many prominent personages, illustrated by likenesses, of which the following will serve as samples:



STEPHEN GIRARD.

He had a firm organization, a large and active brain, a well-balanced intellect, great system and method, a good memory, well-balanced business judgment, large Cautiousness, and strong perceptive intellect, which, with large reasoning organs, gave excellent judgment of property, and talent to perceive what property would rise, and how to invest his money, so that it would accumulate. His judgment of men was rarely surpassed. The moral organs in his head were fairly developed.



SARAH KINSON, OR MARGRU.

THIS girl, one of the Amistad captives, called in her native language MARGRU, meaning black snake, called at our office for an examination, while a stranger to us. She was described as possessing strong friendship, independence, perseverance, energy, and unusual intellectual powers; remarkable memory, and the faculty of acquiring education. We afterward learned that she had been educated at the Oberlin Institute, in Ohio, and excelled in all branches of study, and was one of the first scholars in the institution in mathematics and superior sciences; remarkable for memory and native intelligence. She has gone to her native land as a missionary. The forehead is broad and high, and particularly prominent in the center, in the region of Eventuality, and the whole head is large, sustained by a vigorous constitution. She is far superior to Africans generally. The same is true of the majority of the Amistad captives, particularly so of Cinquez, the leader. Dignity, independence, and scope of mind were such as to do honor to individuals of any nation.

THE GREAT HARMONIA, being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe, by Andrew Jackson Davis, the Clairvoyant. For sale by FOWLERS & WELLS, 131 Nassau Street, New York, Price \$1 25.

The author says: "Spontaneous and profound questions are living representatives of internal desires; but to obtain and enjoy those pure and beautiful responses, which are intrinsically elevating and eternal, the inquirer should con-

sult, not superficial and popular authorities, but the everlasting and unchangeable teachings of Nature, Reason, and Intuition.

"There is an omnipotent, purifying, and fraternizing Principle permeating and pervading the Natural, Spiritual, and Celestial departments of God's universal temple—a principle which unites atoms and planets in one stupendous system, which unfolds spirits and angels as immortal flowers, which endows the Divine Mind with eternal Power and Loveliness, and which is the divinely-inherited treasure of the human soul—and this principle is called The Great Harmonia."

Our readers will exercise their own judgment in forming an opinion as to the merits of this work. It is sufficient for us to announce its publication.

THE NIGHT-SIDE OF NATURE (J. S. Redfield) will be published, early in July, in one volume, uniform with the "Great Harmonia" by Andrew Jackson Davis, price \$1 25, "The Night-Side of Nature; or, Ghosts and Ghost Seers." By Catherine Crowe.

"Thou com'st in such a questionable shape,
That I will speak to thee!"

CONTENTS.—I. Introduction; II. The Dweller in the Temple; III. Waking and Sleeping, and how the Dweller in the Temple sometimes looks abroad; IV. Allegorical Dreams, Presentiments, etc.; V. Warnings; VI. Double Dreaming and Trance, Wraiths, etc.; VII. Wraiths; VIII. Doppelgangers, or Doubles; IX. Apparitions; X. The Future that awaits us; XI. The Power of Will; XII. Troubled Spirits; XIII. Haunted Houses; XIV. Spectral Lights, and Apparitions, attached to certain families; XV. Apparitions seeking the prayers of the living; XVI. The Poltegerist of the Germans, and Possession; XVII. Miscellaneous Phenomena XVIII. Conclusion.

We may speak of the merits of this work at a future time.

THE WATER-CURE JOURNAL. A NEW VOLUME of this Health Journal commences with the present month. Those who may wish to become subscribers, will find the PROSPECTUS and terms on another page

The following notices will indicate the high regard in which this Journal is held by the press:

THE WATER-CURE JOURNAL has agreeably disappointed us. We were unprepared to meet the array of facts which are marshaled in support of Hydropathy, and equally to find the subject treated with so much calm dignity and ability. Aside, however, from the peculiar doctrines advocated in this periodical, it is a storehouse of valuable matter of general interest, and is characterized by a muscular vigor in its discussions on moral subjects, which leads us to commend it as worthy of public patronage.—OLD COLONY MEMORIAL.

THE WATER-CURE JOURNAL holds a high rank in the science of Health: always direct, straightforward, and plain-spoken, it unfolds the laws of our physical nature, without any pretensions to the technicalities of science, but in a form as attractive and refreshing as the sparkling element of which it treats. It is enriched with articles by a variety of able contributors.—NEW-YORK DAILY TRIBUNE.

ARTICLE XLVIII.

PORTRAITS OF THE PRESIDENTS.—NO. VIII.

THE PHRENOLOGY AND PHYSIOLOGY OF MARTIN VAN BUREN, WITH A
BIOGRAPHY AND LIKENESS.



No. 21. MARTIN VAN BUREN.

VAN BUREN'S most marked organic peculiarity is BALANCE, or proportionate action, relatively, among both his animal functions and mental faculties. His vital apparatus is powerful, especially his lungs. Indeed, few

have as large or as good breathers, judging from either the physiognomical sign in the face—that fullness which causes the wrinkle outwardly from the lower portion of his nose—or the capacity of the upper part of his chest, or the redness of his features, which shows that his blood is well oxygenated ; yet a part of this floridness is evidently caused by inflammation.

His digestive organs, too, are large, evinced by abdominal fullness, and also powerful, as seen by their magnetic pole in his face, or that fullness between the mouth and ears.

His muscles are likewise powerful, as seen in the size of his nose, which indicates large bones, and also strong muscles, and in the distinctness of the lines of his face. In short, all his physical functions are both large and vigorous, as is indicated by breadth of form ; and would therefore furnish any required amount of animal energy for expenditure by which any organs might be exercised for the time being. Like machinery under a high head of steam or water, they would compel him to do a great deal, and to work with might and main.

This organic condition is most favorable both to long life and a green old age, so that he would become better as he grows older—will improve in moral tone, yet diminish in animal propensity, but especially increase in talents and intellectual vigor. It evinces an exceedingly tough, elastic, wiry constitution, capable of enduring almost any thing, and sustaining an amount of the “wear and tear of life” which would break down nine hundred and ninety-nine men in every thousand. This, taken in connection with that harmonious action of all his functions, already mentioned, constitutes the main element of his character.

His phrenology corresponds every way with his physiology. Balance, or proportion, is his forte. No region is wanting, nor any so excessive as to lead him into excesses or extravagances of any kind. Nor are any of the individual organs so small as to leave him really faulty or deficient. Of weak points he may be said to have none, nor yet any idiosyncrasies.

Judging from his simple phrenology, without any reference to his station or conduct, the phrenologist would ascribe to him these two leading characteristics in a most remarkable degree : first, indomitable perseverance, aided by the most determined energy ; and secondly, far-seeing sagacity, or strength of intellect, and power of comprehension and adaptation. The first has its phrenological condition in the massive size of his basilar and posterior coronal region, and the second in his expansive forehead. His head is not high, or broad, or long on top, and yet it rises very high at Firmness, and the crown ; hence his lofty ambition and inflexibility of purpose. Such an organism never gives up, but grasps at large ends, which it pursues with a single eye till it is accomplished.

The whole side of his head is amply developed, Ideality and Sublimity included. Such a one would therefore keep a shrewd eye to windward, yet rarely manifest predominant selfishness in a low or rude state, but put

on that polish and general taste, urbanity and refinement, which would render its possessor generally acceptable, and prevent any indulgence in vicious pleasures. Yet this is not the head of a high-toned moral leader or teacher, but every way peculiarly adapted to become conspicuous among men as they are. Yet bear in mind, as already implied, that age will greatly elevate the moral tone of such a head, and impart more, relatively, of the higher elements to such a head than to most others; on the principle that it is late to mature. Yet this principle will retain, and enhance all the higher elements of human nature, even into green old age. Such must rise more and still more in the moral estimation of mankind.

AN INTELLECT like this, set in motion by as great energy of character as drives his intellect, must sway a potent influence of the human mind—not in a town, city, or even state, but a NATION. Such a brain can not be pent up within narrow dimensions. It must make its way somewhere, and effect something great and worthy the man. Such immense Causality must lay many large, deep, and well-digested plans, and devise, and put, and keep in motion a vast amount of cause-and-effect machinery for operating on mankind. Causality, or practical wisdom and force of character, are the two presidents of his character, yet they are amply supported by a vast array of able vice-presidents, of which prudence, arising from large Secretiveness and Cautiousness, is quite conspicuous.

All the domestic faculties are ample. Adhesiveness is singularly so for a man, yet that non-committal element, just mentioned, prevents his bestowing attachments upon the many; but what friends he does make must be of the most cordial kind.

Union for Life is peculiarly large, and, doubtless, accounts for his having lived single since the death of his consort, his first union appearing to have been a true one. Amativeness is also large, and his urbanity and politeness to women are always marked. Inhabitiveness is also very fully developed, so that we may conclude his public course has been dictated, in no small degree, by true patriotic motives.

Continuity is also large, and hence that finish which he imparts to what he touches, as well as that singleness of eye with which he prosecutes his purposes.

Only one deficit appears in his form of head: it lacks HEIGHT, including length and breadth on top. Phrenology can not, therefore, ascribe to him elevated moral motives, nor a high order of practical goodness. Intellectual power obviously predominates over moral elevation, and wisdom or sagacity over philanthropy; yet, if such a head is not all that could be desired, it will exert a commanding influence, and, in the main, a good one.

BIOGRAPHICAL SKETCH OF MARTIN VAN BUREN.

THE first seven presidents of the United States were all descendants of British ancestors, and all born previous to the Revolution. Mr. Van Buren, the

eighth, was descended from Holland, and born subsequently to the achievement of our national independence. His ancestors on both sides originally settled in Kinderhook, on the banks of the Hudson, where the family still resides. Here he was born, December 5, 1782. At fourteen he commenced the study of law in the office of Francis Sylvester, Esq., a respectable lawyer of Kinderhook, and during his term of study rendered himself well known and popular by his management of causes in the justices' courts of the county. He was, like his father, an ardent democrat, and devoted much of his time and talents to politics. When only eighteen he was appointed by his fellow-townsmen delegate to a convention for nominating a candidate for the legislature, and was several times similarly complimented during his minority. The last year of his minority he passed in the city of New York, in the office of William P. Van Ness, Esq., an eminent member of the New York bar and a conspicuous leader of the democratic party. Here the young student attracted the notice of Colonel Aaron Burr, who numbered Mr. Van Ness among his most intimate friends and warmest defenders. Mr. Van Buren's turn for politics made him particularly attentive to the teachings of Colonel Burr; and it was from him that he imbibed those peculiar principles of political tactics which he afterward put so successfully in practice.

In 1803 he was admitted a member of the bar, and immediately returned to Kinderhook to commence the practice of his profession. In 1807 he was admitted as counselor in the supreme court, and the year afterward was appointed surrogate of Columbia county, and removed to Hudson, where he rapidly advanced in his profession. In 1815 he was appointed attorney-general of the state, still continuing his practice, which had now become extensive and lucrative.

He was married in 1806 to Miss Hannah Hoes, to whom he was distantly related, and for whom he formed an early attachment. She died in 1818, leaving four children, all sons; and Mr. Van Buren still remains a widower.

In 1812 he was elected to the state senate, in opposition to Edward P. Livingston, by about two hundred majority. He was a decided democrat, and warmly advocated the embargo, the non-intercourse act, and other measures of Mr. Jefferson. In November, after his election, the legislature chose presidential electors, De Witt Clinton being the democratic candidate for president. The Clinton electoral ticket received Mr. Van Buren's warm support, and was elected. Although Mr. Clinton received the support of the democratic party of New York, yet he was generally classed as a federalist, while Mr. Van Buren continued his adherence to the democratic measures respecting the war, and other questions of public policy. In 1813 the political relations existing between Mr. Van Buren and Mr. Clinton were dissolved, and the former supported Daniel B. Tompkins for re-election as governor.

In 1816 Mr. Van Buren was appointed a regent of the University, and in 1817 re-elected to the state senate for four years. When the great project of uniting the Hudson river with Lake Erie, by canal, was broached by Clinton, Van Buren gave it his hearty support, for which he received Clinton's personal thanks. In 1818 having determined to oppose the administration of Clinton, Van Buren, then a member of the state senate, organized the "Albany Regency," which exercised for many years a controlling influence over the political affairs of the state.

In 1821 he was elected to the United States senate in place of Nathan Sanford, also a democrat. In a preliminary caucus, however, he received a majority of the votes of his party; and although Mr. Sanford was supported by the Clintonians and federalists, Van Buren was elected by a vote of eighty-six to sixty. In the same year he was elected to the convention to revise the constitution of New York, in which he took a leading part. He took sides at once with the moderates—opposed on the one hand to the radicals, who advocated universal suffrage and an entire change in the form of government, and on the other, to the conservatives, who were in favor of little or no change from the constitution of 1777. He voted with the majority to continue the right of voting to colored persons, and opposed the election of justices by the people.

In the senate he took an active part against the administration of John Q. Adams, opposed the mission to Panama, the bills for internal improvements, etc., etc., but supported, in obedience to the will of his constituents, the protective tariff laws of 1824 and 1828. He was re-elected to the United States senate in 1827, but Governor Clinton having died in February, 1828, he was elected governor of his native state the following November. In his first message he proposed the celebrated safety fund system, which was finally adopted by the legislature. In March, 1829, he was appointed by General Jackson secretary of state of the United States. In June, 1831, he left the cabinet, and was immediately afterward appointed minister to England, but was rejected by the senate, upon the meeting of congress. On the 22d of May, 1832, Mr. Van Buren was nominated by the Baltimore national convention for vice-president, on the ticket with General Jackson, and was elected. In 1835 he was nominated by the democratic national convention for president, and elected. He was nominated for re-election in 1840, but was defeated by General Harrison, and retired to his family seat at Kinderhook, which he named "Lindenwald." In 1844 it was determined by the Northern democratic leaders that Mr. Van Buren should again be nominated for the presidency; but the new element of "annexation," (to which he had declared himself opposed) thrown into the contest, was fatal to his cause, and the nomination was given to Mr. Polk, who was elected over Mr. Clay. In 1848, being solicited by the free-soil party of New York and other Northern states to permit his name to be used as a candidate for president, he consented, although morally certain to be defeated. He submitted with a graceful indifference to this second defeat, and still remains, in excellent health and spirits, at his beautiful retreat on the banks of the Hudson.

FLOGGING IN THE U. S. NAVY.—Watson G. Haynes, a sailor, endowed with a warm soul and good intellectual and moral faculties, though uneducated, has addressed himself, for several years, to this laudable work of ameliorating human suffering, by obviating monstrously cruel usages of barbarism. Our friends will do well to help forward his cause by aiding his access to the public ear, circulating petitions, etc.

ARTICLE XLIX.

CONSCIENTIOUSNESS—THE EVILS OF ITS REVERSED AND PERVERTED ACTION.

By a law of nature, the greater any good, the greater the evil consequent on its abuse. That Conscientiousness is one of the most exalted of all our faculties, is established phrenologically, by its physical position on the top of the head. Of course, then, its abuse or wrong action will cause as much suffering, and be as sinful, as that of almost any other element of human nature, while the right exercise of few will confer more happiness or do more for its possessor than this. The inquiries, then, become most important, what is its specific office and right exercise, and what its wrong, perverted action? Our last number contained admonitions respecting the right and wrong exercise of Hope; in this we propose to apply a like principle to Conscientiousness, and, in subsequent ones, to other faculties.

Its specific office is to make us feel that right is right, and must be done, and wrong wrong, and must be avoided. It does not decide what is right and wrong, that being the province of intellect and the other faculties, but simply demands the EXECUTION of what the other faculties decide to be right. They are the judge, and jury, and pleaders; it the sheriff, whose one duty is to secure the DOING of what the other faculties deem right. They are the president, cabinet, and congress; it the major-general, who enforces the orders of the forum. And when we do what is thus decided to be right, it experiences a peculiar pleasure and satisfaction in thus having done the right, or avoided the wrong. It creates the feeling of DUTY, incumbency, obligation, and justice, and, by converse, condemns when duty is neglected and wrong perpetrated.

From this the inference is obvious, that this feeling of guilt or self-condemnation should never be experienced, because we should be careful to avoid all OCCASION for guilty compunctions, by always doing as nearly right as we know. This conscientious feeling was not created to be trifled with or abused, but to be implicitly obeyed. It has vested in it a high order of AUTHORITY. Its moral mandate is sovereign, and as imperative among the powers of the mind as its physical position in the head is elevated. To ride over it rough-shod, by knowingly doing wrong, or neglecting duty, is like mobbing or lynching a high-sheriff in the exercise of his official duties, than which no offense against law is greater. No human being, therefore, should ever allow himself to do what he knows to be wrong, or even neglect any duty, great or small; but all should first diligently and intellectually inquire what is duty, and then DO IT, AT WHATEVER SACRIFICE. Its courage should be kept up; its authority should be always fully respected and maintained. By placing it upon the throne, by

habitually and implicitly obeying its mandates, it becomes stronger and stronger by every obedience, but weaker and tamer by every disobedience to its order. As, when an army conquers once, the moral force of the victory enables it to proceed from conquering to conquer, whereas one defeat humbles it, and so breaks its heart that it easily surrenders; so every obedience to this commanding officer of the mind strengthens his authority and enhances his power. If, therefore, reader, you indulge in any known sin, you thereby perpetrate a double wrong; for, besides doing the evil deed itself, you intimidate this high moral officer, and prepare yourself to commit two sins hereafter for every one previously perpetrated, and these two open the way for four more, these for eight others, etc.; whereas, every moral effort you put forth builds up that moral stamina which the more successfully resists future sins.

Nor is this the worst. Every knowing sinner violates Heaven's blessed laws, established in mercy for his good, and not only insults the mercies, but defies the punishments ordained by nature. O how blessed are all the institutes of our beneficent Heavenly Father! What has He not done to render His creatures PERFECTLY happy, in framing and adapting every law of our being? And when we thus do wrong, what a loss to ourselves—what perfect folly! It is as if when the infinitely wise, infinitely benevolent Author of our being had taken infinite pains to put to our lips, as it were, the nectar of heaven, we should wickedly dash it aside, and, instead, take to our lips the bitter and poisoned chalice of pain and sin. Every time one obeys a law of nature, he is a PRACTICAL PHILOSOPHER, as well as a lover of his God. As David exclaimed, in view of the Mosaic institutes, "O how love I thy law. It is my meat and drink, day and night," so should every human being, in view of the infinitely benevolent ordinances of "our Father, who art in heaven," exclaim, O how love I thy laws, and ALL thy laws! They are to me dearer than the apple of my eye, and as precious as my existence itself. By their means I enjoy every pleasurable sensation of my being; and the more perfectly I can obey them, the more supremely happy I can become. I will therefore bind them continually to my person, clasp and press them perpetually to my bosom, wear them as my crown, envelop myself in them, identify myself with them, and make them, as it were, a part of my very self and soul. Of their violation I will never be guilty, even in the minutest degree. I love my own soul, and my merciful God, too well to perpetrate even a minor offense against so infinitely perfect a system as He has devised. O if men could but be enamored of nature, and attune their souls in concord with her harmonies, how few would sin! In securing this obedience, love is almost infinitely more potent than fear. Better that men avoid sin and do right from fear of suffering the penalties of violated laws, than not at all; but infinitely better that they enamor themselves of nature's loveliness, and do right from an admiration and a sacred LOVE of the right. We should con-

sider them infinitely precious, and invested with a sacredness, a holy inviolability, and a priceless, intrinsic value beyond all conception. Heaven grant that every one of us may thus regard His laws, and consider their violation as sacrilege, to be shrunk from with horror! Now, the specific office of Conscientiousness is to create this feeling of the inviolability of the right, and abhorrence of the wrong.

As, then, doing right secures happiness, and wrong, suffering, so Conscientiousness takes on a direct action, correspondent to this twofold action of nature's laws. While its primal office is to make us feel that right is so right that it must positively be done, it also feels that wrong is so wrong that we must absolutely abstain therefrom; and when we transgress, it creates the feeling of guilt, which consists in reversed Conscientiousness and Cautiousness, it being a compound of a sense of wrong doing, and a fear of its consequences. "Conscience makes cowards of us all." "The wicked flee when no man pursueth," because the reversed or painful action of Conscientiousness awakens reversed Cautiousness, or dread of consequences; while "the righteous are as bold as a lion," because a satisfied conscience quiets fear. And these faculties reversed, reverse Hope, and engender that despair, shown in our last to be so injurious to body and mind. What is as palsyng, as soul-crushing, as humiliating as a sense of guilt? How mean and unworthy (humbled Self-Esteem), how shamed and disgraced, does a guilty conscience render us; and how destructive to mental energy and physical life this class of feelings!

Should it, then, ever be indulged? Evidently not. The reversed or painful action of no faculty should ever be allowed. Its being the abnormal phase of a function, shows conclusively that it should not. Every faculty was created to be exercised the NATURAL way ALWAYS, the unnatural way never. Conscientiousness was ordained primarily, to sustain and inspire us to do right, rather than to condemn us for the wrong; for were we created to do wrong? And if we always did right, we should never experience conscientious compunctions.

But suppose we have done wrong, shall we not exercise these compunctions for sin in view of it? No more than till we resolve to do right in future. Weeping over past sins does not undo them, nor obviate one iota of their turpitude or penalty. It crushes the soul, but does no good further than to secure reform in future. Instead, therefore, of weeping over past sins, we should simply be careful as to future ones. This prevention of sin is the whole end, the entire philosophy of penitence. When it has fulfilled that mission, when we have resolved to "sin no more," it should take on its legitimate action of shunning sins to come, or, like the sailor boy, timid when looking backward, should again look aloft.

But the great inference of this truth is the fact, that a guilty conscience WEAKENS this faculty, just as the painful action of all the other faculties enfeebles them. As our last showed that despondency lessened Hope, so

the feeling of guilt and self-condemnation enfeebles Conscience. This phrenological fact we will not now attempt to prove, but simply assert; and this being thus, nothing but deliberately committing sin is more withering and blighting, not merely to the moral tone itself, but to the entire soul, than the goadings of a guilty conscience. Hence, ye desponding sinners, think no more of past sins, but only of future reforms. Live or hope to retrieve, by right doing, rather than in dread for what has been done. "Let the dead bury their dead." Let the past be past. "Go thy way, sin no more." As if Christ had said, "I do not condemn thee, nor shouldst thou condemn thyself, only be careful never to trespass hereafter."

Another manifestation of diseased Conscientiousness is finding fault with others, or censoriousness, or blaming others for not living up to our ideas of right—a point already discussed in former volumes, and covered in this (see our article on Combativeness)—and is mentioned here only to say that it is the reversed or abnormal exercise of this faculty, and, therefore, wrong. Instead of blaming others, we should make all the allowances we well can, and wean them to the right, by presenting its inherent loveliness, rather than drive them by condemnation.

The law developed in this article gives one other important warning, especially to business men, namely, when wronged by others, not to dwell upon the wrong treatment, because this has just the same withering effect on the moral sense which self-condemnation has just been shown to have; but as by poring over our own sins, we lower our moral stamina, so likewise do we, by indulging aggravating feelings in view of the wrongs others have done us. But we need not amplify, yet commend the spirit of this article to the reperusal and PRACTICE of every reader.

ARTICLE L.

THE TEMPERAMENTS—NO. VI. TONE AND GESTURE.

UNDER the influence of excited passion, men clench the fist, and the motions of the hands, and of the muscles of the face, are downward—they stamp on the ground; and, in a word, every motion is downward, like the tendency of the passions in exercise. This is the action of the faculties in the base of the brain. You can tell which of them are in action by the motions, expression, and the voice of the individual. When we are angry, the movements of the muscles of the face have a downward tendency, and the voice is as already described. When in the exercise of a genuine benevolence, the voice is lengthened in its tones, as though it went out in its sympathy to all the ends of the earth.

You know when a man is kind and happy, or angry and unhappy by his face.

You know, readily enough, when you meet him, that one has lost his property, and as readily that the next one has been fortunate in business. There is a natural language for every sentiment and emotion of the human mind. We know, the world over, who is joyful, and who is sorrowful. It matters not in what quarter of the world men are born or educated, or what is their manner of speech; the natural language of the passions and affections is always unmistakable.

If you would not invite death, do not get angry. It was one of Abernethy's sententious remarks, that the two great causes of disease were stuffing and fretting. Nothing is so readily and surely subversive of the harmony of the vital powers, as indulgence in angry passions. Cultivate peace and good-will toward all men, if you would live long and happily. This is both philosophically and Scripturally correct. Anger is allied to death; love, to life. The results of anger often produce death; love, never.

When under the influence of fear, the head is thrown backward and to one side, in the direction of Cautiousness. It is noticeable, that the maniac, when under great excitement, clenches his hands in his hair, covering the organ of Cautiousness; and the muscles of the face will be drawn in the same direction.

When in rapture, the muscles of the face are all elevated—the countenance will be raised or “lit up,” as it is termed.

When excited by mirthfulness, the muscles are contracted in the region of the corners of the eyes and mouth—giving a peculiar expression to the face, known to the exercise of no other faculty.

The object of these remarks is to benefit young orators. No man can be a real orator, who does not understand every passion and emotion of the human mind; and who is enabled to let them speak in their natural, unaffected language. Such oratory tells. In common parlance, it goes “from the head directly to the heart.” In other words, the passion or emotion existing in the mind of the speaker, is so expressed, that the passion or emotion is necessarily aroused in the mind of the listener; and ever will be so, until the repeal of the law of nature, that “like produces like.” This language consists in the voice, action, and expression of countenance; and is recognized by every mind not dead to the faculties addressed. Let the passions speak, and oratory will always produce a decided influence. It follows, then, that the clergyman, lawyer, or other public speaker, must necessarily be more effective with a thorough knowledge of the science of man's constitution, as taught by Phrenology, than without it; almost as much more effective as the same individual would be upon the piano, with a knowledge of the scale, than without it. In either case, the tones are all there; the thing to understand, in order to be able to produce with certainty the desired results, is when and how to touch them.

The general study of Phrenology can not fail to give us better orators.

All seem to know and feel that what is wanted in our public speakers is NATURALNESS. How few of our young men, at college commencements, exhibit real naturalness in their declamations and addresses. They were not born with this unnaturalness. By no manner of means. See them in their private rooms, discussing the same subject with one another, and you will find every action, every look, every tone and voice natural, easy, and graceful. Then, they have been perverted. This is the fact. Oratory in our colleges and academies is not often taught upon principles of nature; it is an artificial system, and by some vainly supposed, because it is artificial, to be superior to nature. How few sermons, from the lips of college graduates, are delivered in a natural tone of voice. How different the manner, the voice, and the look of the clergyman in the desk from what it is when he is conversing with an individual or a circle of friends upon the same subject. This is all wrong; and one of its deplorable results is, that it tends powerfully to prevent any effect upon the hearer, let the sentiments uttered be what they may. The evil lies in the fact, that, in the first place, they are never taught the true philosophy of the human mind; they know nothing of the human mind as a combination of distinct, primitive faculties; and without this knowledge, it is as utterly impossible for any man, with the rarest exceptions, to be a really natural, effective orator—and by that I mean to be what he might be—as for an untutored hand to bring forth sweet and accordant music from the piano.

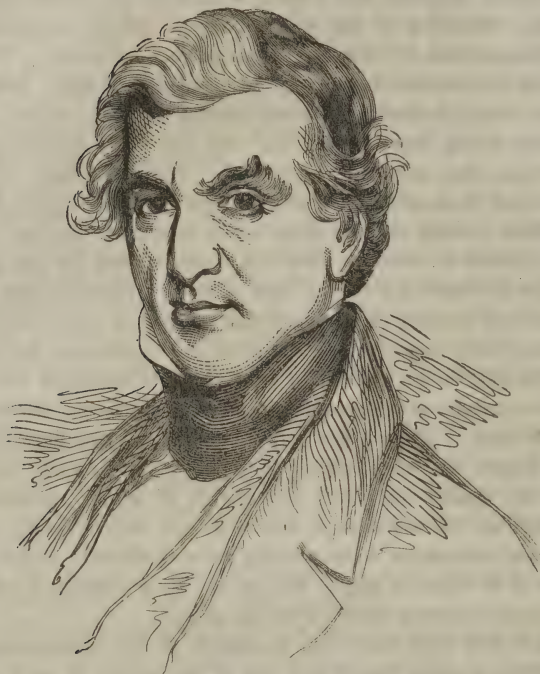
I have now done with the direct discussion of the TEMPERAMENTS. It should be borne in mind, that it is a part of the science of man, as taught by Phrenology, as indispensable as any other, to determine the powers, capabilities, and proper training or occupation of children or others. It may properly be said to be at the foundation of the whole, and can never be lost sight of for a single instant by any intelligent phrenologist.

Analyses of the various primitive faculties of the mind will be next given, from which it will appear that Phrenology is useful in the education and government of children.

ARTICLE LI.

PHRENOLOGICAL CHARACTER OF JOHN H. W. HAWKINS, THE DISTINGUISHED WASHINGTONIAN. BY CALVIN TOWNSEND. WITH A LIKENESS.

This gentleman is above the medium size, and possesses physiological combinations that impart very strong powers of endurance. He has a large chest, as well as a large brain; the former measuring over forty, and the latter over twenty-three inches. He has a very superior development of the bilious, sanguine, and nervous temperaments, and so intermingled and proportioned to each other, as to confer not only DURABILITY, but a



22. JOHN H. W. HAWKINS.

great tendency to continued mental and physical action. He could never be contented with idleness, but would always be anxious for something in which to be engaged; and considerable PHYSICAL, coupled with strong mental exercise, would best harmonize with his organization. His constitution would long resist the encroachments of disease, and he would be likely to live to very advanced age, unless guilty of gross violations of the laws of life.

He has uncommon energy of character, fearlessness, and courage. Combativeness and Destructiveness are large, while Self-Esteem and Approbativeness are full; hence, coupled with such an active and enduring temperament, he must exhibit a decidedly energetic, go-ahead, and enterprising disposition. He is not a man to faint and cower before ordinary difficulties, but will plunge with resistless ardor into whatever once thoroughly engages his attention. Few men have ALL the domestic organs so largely developed. As a husband and father, he must exhibit the warmest affections; will often speak in his absence of his wife and children, and would feel it a great sacrifice to be absent from them. He would be much influenced by considerations connected with their welfare, and take a lively interest in whatever concerns them. He is a man of no small degree of

self-respect, and has naturally a good degree of ambition; and, notwithstanding the all-powerful influence of appetite, when sober, he always felt that he had made a dreadful stoop from his MANHOOD. His Self-Esteem and Approbativeness made him feel his degradation so sensibly, when, after a long absence from home, he returned to visit his aged mother. While absent, he was conscious he had awfully descended in the drunkard's path. He says: "When I got to the edge of the town, I was ashamed even to WALK on the ground of my nativity. In the dusk of evening, I crept along to my mother's, and was soon dressed up decently." Like thousands of others who have been low sunken in inebriety, Mr. Hawkins has large Adhesiveness; and this was, doubtless, one of the millstones that helped to drag him down: he would frequently drink to be SOCIAL. He has also a large organ of Benevolence, which, together with his Adhesiveness, makes him eminently philanthropic. He feels most intensely, and it is a feeling that generates ACTION, when he looks back upon his own life, and especially when he beholds the wretchedness and ruin of the wives and children of thousands of bloated victims of intemperance.

Mr. Hawkins has large Firmness, which gives stability to his resolutions; a man not easily swerved from his purposes and determinations. His entire moral region is FULLY developed; hence, BEFORE and SINCE his career of drunkenness, he has ever been a man devoted to moral and religious contemplations. He is a man of great independence of mind, though by no means haughty and arrogant. Ideality is FULL, Causality FULL, and Comparison LARGE; his lectures would, therefore, be characterized more for STRENGTH than BEAUTY; they would be marked, to a considerable extent, with comparisons, metaphors, and figures of speech. The propellants being large, he would speak generally with considerable harshness, and sometimes even with great severity; would be seldom beautiful, romantic, and refined in discourse. He has a full organ of Eventuality, full Language, and nearly all the percepts, including Individuality, LARGE. His conversation, therefore, and his public addresses, are full of narrative, and abound with a collection of FACTS to an extent equaled by but few public speakers. Imitation is LARGE, hence his inimitable mimicry. No man can surpass him in ability to imitate the poor, degraded sot in his drunken revels.

Mr. Hawkins HAS been charged with a strong desire to obtain MONEY; but Phrenology charges him with no such motives in his public labors; on the contrary, it fully exonerates him from any thing like a wish to acquire property. The organ of Acquisitiveness is really quite deficient in his brain; and it is doubtful whether he would ever accumulate much property by his own labors. A fortune might FALL to him; but, THEN, it would soon be scattered for the benefit of his fellow-men. Alimentiveness in his head is uncommonly LARGE; hence his powerful appetite, which, for many years, made himself and family so miserable. His reformation

must have required, on his part, almost superhuman effort. His appetite may be inferred from his own confession. He says: "I would often get a ten-dollar bill changed, go and buy a single glass, fully determined not to take more; but that would prove a FATAL glass, and I would drink myself to the most degrading drunkenness, blasting all the hopes of my wife and children."

BIOGRAPHY OF JOHN H. W. HAWKINS.

MR. HAWKINS was born in the year 1794, and, consequently, is now fifty-three years of age. What, if any thing of importance, transpired in his boyhood, is not known to the writer. His early advantages were quite limited, having enjoyed nothing beyond the most common opportunities at the country school. He was early apprenticed to, and learned the hatter's trade; and the shop where he worked, he says, was as perfect a grog-shop as ever existed. This laid the foundation of all his future wretchedness. He says: "At one time there were twelve of us as apprentices. Eight of the twelve have died drunkards; one is now in the almshouse in Cincinnati; one in the almshouse at Baltimore; one is keeping a tavern in Baltimore; and here am I." He was prosperous in business for a while, notwithstanding he drank on; and he says he did not expect the appetite to conquer him. "When twenty-two years old," he adds, "in 1818, I went to the West. As soon as I was away from parental care, I gave way; all went by the board, and my sufferings commenced. For six months I had no shoes, and only one shirt and one pair of pantaloons. Then I was a vagabond indeed. But I returned, ragged and bloated, to my mother's home. When I got to the edge of the town, I was ashamed even to walk on the ground of my nativity. In the dusk of evening I crept along to my mother's, and was soon dressed up decently. My mother only said, 'John, I am afraid you are bloated.' I then drank nothing for a while; but it was so hard to do without, that at length I took a glass of ale, and all was over with me again; my appetite rushed on like a flood, and carried all before it. And for fifteen years, time after time, I rose and fell, was up and down, would quit all, and then take a little glass. I would earn fifteen dollars a week, be happy and well, and, with my money in hand, start for home, and in some unaccountable way, imperceptibly and irresistibly, fall into a tavern, and think one glass only would do me good. But I found a single glass of ale would conquer all my resolutions."

Mr. Hawkins relates the following of himself: "I would come home late at night, open the door, and fall prostrate on the floor, utterly unable to move. My daughter Hannah, sitting up for me, and watching with her poor, sick mother, would come down with a pillow and blanket; and there, as she could not raise me, and get me up stairs, she would put the pillow under my head, and cover me with the blanket, and then lie down beside me, like a faithful dog. I would feel it to the bottom of my soul; it cut me to the quick, and I would say, 'Hannah, why do you not go up to your poor, sick mother?' She would reply, 'O! father, I would rather stay here! I am afraid if I go you will want something.'" He was moved with the kindness of his daughter, and, as he often acknowledged, she had a great deal of influence in bringing about his reformation. HER cries and tears, and the entreaties of a dutiful

wife, together with the great Washingtonian movement made in Baltimore, in 1840, have done the work thoroughly, and, we have no doubt, FOREVER.

The following quotation is taken from a sweet little volume, entitled, 'HANNAH HAWKINS, THE REFORMED DRUNKARD'S DAUGHTER.' After his reformation, the writer says of him: "Possessed of a clear, strong, and mellow voice, and having unusually warm affections; being entirely willing to relate the whole of his bitter experience, and doing it, not in a spirit of boasting, but contrition, he soon became a prominent speaker; and, under his addresses, large and intelligent audiences were often in tears. In the course of the ensuing winter, he attended the anniversary of the Maryland State Temperance Society, at Annapolis, and related his experience before the members of the state legislature, with much effect: the house, it is said, were dissolved in tears. In the following March, he, with four other reformed men from Baltimore, came, by invitation, to New York, where, under the relation of their personal experience, before immense crowds, commenced the Washingtonian reform of that city."

From New York, Mr. Hawkins went to Boston, and there commenced his labors in Faneuil Hall, where he drew immense audiences. The good people of Boston prevailed on him to go back to Baltimore, and bring his wife and children to Massachusetts, where they engaged to provide for all their wants. Mr. Hawkins is now arduously engaged in his labors of love, and is scattering blessings in rich profusion over the length and breadth of the land. He travels annually a great many thousands of miles, and delivers five or six lectures each week, to crowded halls. He is one of the most eloquent, fearless, and efficient laborers in the cause of Temperance that has ever enlisted under the cold-water banner. He travels, and lectures, and is rapidly wearing out his life, and has no fee or reward, except the pitiful contributions of a dollar or two sometimes bestowed, and the rich enjoyments of the consciousness of having done his DUTY, and of having been the means of snatching many a brand from the burning, consuming fires of the distillery.

ARTICLE LII.

A NEW, VERY CHEAP, AND DURABLE MODE OF BUILDING.

NATURE makes ample provision for supplying every want of all her creatures. The demand for a HOME is a primary, and one of the paramount requisitions of every living thing; and the higher the creature, the more imperious this demand. Of course mother nature, in her ample supply of all the necessities of all her children, has by no means omitted to supply ALL MANKIND amply with the materials of constructing themselves good houses; while Phrenology points out, in its discovery of the constructive instinct, an ample provision for manufacturing these materials into comfortable dwellings. To what, then, does nature point as her lead-

ing material for the structure of buildings, both for household and other purposes?

NOT TO WOOD; because her economy is to crowd upon the earth's surface just as many human beings as she can possibly feed, whereas, to appropriate so much land to the growth of timber, as will, in all coming time, be requisite for building purposes, would curtail the number of human beings; for the more land there is appropriated to timber, the less food can be raised.

Besides, timber is perishable, so that it will take a great amount of land merely to repair and rebuild dilapidated structures, to say nothing of creating new ones.

If it is objected that our timber grows on WILD land, not needed for agricultural purposes, I reply, this is true now, but will not be a hundred, or certainly a thousand years hence; for by that time existing woodlands will all be cut off, and also wanted for agricultural purposes, for whatever lands will grow building timber will raise edibles.

Nor is it the order of nature that a house should be every day rolling down over our heads, nor need repairing every few years. Nature has, undoubtedly, in providing for this home-instinct, created some IMPERISHABLE building material, and indestructible by fire. Wood can not, therefore, be her primary provision.

BRICK is better, yet is liable to many objections. It is too dear. Poor people can not afford to build with it. Besides, it takes a regular mason to lay them, whereas nature has obviously provided for every man to build his own house, just as to rear his own fruit, food, etc., eat, breathe, exercise, etc., for himself, and after his own fashion.

CLAY, sun-dried in large, square blocks, is doubtless one of nature's building materials, but of this it is not our present purpose to speak.

LIME is obviously one of nature's first provisos for building. Cheap, abounding almost everywhere, various in quality, such as water-lime of various kinds, etc., indestructible by fire, water, or frost, growing harder with age, and possessing extraordinary cohesive power, together with many other like valuable properties, who can doubt that it should enter largely into building materials? And so it does. Yet I opine far less than nature designs it should. Mixed with sand, it makes a mortar which becomes nearly as hard as brick, or even stone, and the older the harder. And the coarser the sand used the stronger the mortar. Yet it is used mainly to PUT TOGETHER brick, stone, etc. But why not use MORTAR ALONE, and run it into such shapes as suits our liking? Why not use coarse gravel, and even pebble stones, just as we now use sand, mix them with lime, and put this gravel mortar into our walls, and even compose our walls, outside and in, wholly of this material? It is solid, indestructible by fire, frost, and water, lasts for ages, is "cheap," easily made, can be put up by any one, and run into whatever shape we like. Can there, then,

be a reasonable doubt that this is, after all, nature's great building material? Every thing about it says, "This is just the thing."

And recent experience confirms this verdict. J. Goodrich, of Milton, Wisconsin, formerly of Alleghany county, N. Y., living on a prairie, and thinking that nature had provided other building materials where wood is thus scarce, knowing that under the prairie soil and subsoil, which is about three feet deep, there was coarse, clean gravel, and often gravel banks, and, also, that lime abounded throughout the West, reasoned with himself thus, "Why will not this coarse gravel and lime make good walls?" and reduced the reasoning to a practical trial. I have seen him, and examined this mode of structure thoroughly, and pronounce it, in my judgment, every way BETTER than either brick or wood, AND YET NOT ONE FOURTH AS EXPENSIVE. The principal expense consists in drawing the materials, and lifting the mortar into the walls. Sand abounds almost everywhere, and can be got—especially coarse gravel—for nothing; and lime is cheap, say twelve to fifteen cents per bushel, unslacked. In this wall, one bushel of lime serves for twenty bushels of gravel, so that 100 bushels of lime will put up 2100 bushels of mortar, or some 2500 cubic feet of wall, which, supposing your wall is one foot thick—enough, doubtless, for all practical purposes—would build the outside walls of a house thirty feet square and twenty feet high; and if the inside walls were eight inches thick, and run through the house each way, one to form the entry, and the other to divide the house into front and back rooms, it would take only about thirty bushels more, or 130 bushels in all, at a cost of less than \$20! And how many days' work is it likely to require to slack this lime and shovel the gravel into it, and stir up the two together—for no WORKING is needed only mixing—and carry it up into the walls? There are about 3300 cubic feet of mortar. Can not a man mix and carry up, on the average, one hundred cubic feet per day? I should think he could double this, yet at this rate the naked walls would cost \$33 for labor—and the commonest laborer can do it—supposing labor to be \$1 per day; and say, perhaps, \$17 for lime, or only \$50. The chimneys can be carried up IN THE WALL, as is now done in brick walls, and with trifling additional labor and no additional cost of brick and mortar. The walls of a good-sized dwelling-house were put up in Elgin, Illinois, last year, for about \$40; as I was informed by a Mr. Quigley, who was then building a church in that place.

"But will it STAND?" ask many, half convinced that there may be something in this mode. Milton Academy, the first building put up in this way, has now stood, without any thing on the outside of it, some six years; and, not only without the least sign of decay, but becomes harder and stronger every year, which is known to be true of all good mortar. I examined the second building put up in this way—a blacksmith shop—with the following result: Finding a flint pebble stone—one of the hardest kinds of

stone—of the size of a turkey's egg, which came out to the outer edge of the wall, I took a hammer and flaked off piece after piece till I had chipped off two thirds of the stone, meanwhile the balance retained its position unmoved! I then drew my hammer—and it was a heavy one—repeatedly, as hard as I could strike, upon the wall, making scarcely more indentation than on a stone; so that I was compelled to regard the walls as even more solid than brick. Mr. Goodrich said that for six cents per blow, he would let a man pound with a sledge upon his parlor walls, and let any one bang away on his blacksmith shop till they were tired, and added that many had done so. Readers will remember that I am stating WHAT I MYSELF SAW AND KNOW to be true. So certain am I of success, that, though my timber was ordered for the house of my life, to be built nearly on the principle mentioned in my "Home for all," yet I consider this so much cheaper and better that I have countermanded the order, except for the floor timbers, and by the time this article will be read, shall be putting up my walls of lime, sand, and broken-up slatestones, after the plan developed in this article.

In traveling through Illinois, Wisconsin, and Michigan, I saw probably 100 houses and some fences—for this is doubtless the best and cheapest mode of fencing prairies—built in this way, and, well put up, they look well from the road, without any thing put upon the outside, but, finished off with a coat of lime and sand, which can be marbled and colored, they look splendidly—far better than either wood or brick. Yet this can be done years after the structure is completed, as well as at first.

Some of the houses I saw were cracked, of course because the foundation was defective, and brick or stone will crack under like circumstances. That these cracks were not necessary to this mode of structure is evident, because only two or three of those I examined were thus affected. One part of the foundation having settled, of course no alternative remained but to crack. Yet such cracks do less damage than in brick houses, and are easily covered up, and can do no real injury to the strength of the edifice. The partition walls, it must be observed, go up at the same time, and tie the whole building together.

By this process, no lathing is needed, except overhead, for the plastering is slapped right upon the walls inside and out. Yet as these walls are conductors of both heat and cold, as well as moisture, the outside walls should be carried up with an open space within it, for dead air, or else be furrowed, lathed, and plastered inside; yet this is a detail to which the mason can attend, as he likes.

Below is an account of this plan from Mr. Goodrich himself, its inventor. After I have tried it, I shall give the result in a future number of the Journal:

GRAVEL OR CEMENT BUILDINGS.

The following statement of the method and cost of constructing buildings of cement, has been kindly furnished us by Mr. J. Goodrich, who has had con

siderable experience in the business, being the builder and proprietor of the greater portion of the beautiful village of Milton, situated at the head of Prairie du Lac, in Rock county, Wisconsin. The success he has met with is known to many of our readers who have visited that section of the country, as he already has several fine dwellings, a tavern house, a large block of stores, an academy, and various other buildings completed, presenting a very pleasing appearance from their neat exterior, and giving the amplest evidence of the utility of cement in the construction of buildings of all classes :

“My buildings are made of clear, coarse gravel and common quick-lime. I use twelve parts of the former to one part of the latter ; but if the former is clear from dirt, soil, or clay, and the lime well burned or fresh, you can not hit amiss, for it will cement in any portion from one part of lime to one of gravel, to one part of lime to twenty parts of gravel. I prefer laying the foundation with stone laid in mortar, the same as for a brick house. The gravel walls are made of any thickness, according to the size and height of the house to be built. I have made the walls from ten to fifteen inches thick in my buildings. For curbing we use pine plank, straight grained, one and a half inches thick, and twelve inches wide, and have enough to curb all the walls around the building at once. The planks are held up by narrow strips of boards, set up endways and tacked with a nail to the plank at or near each end. The planks are held together by clamps made of pieces of scantling some two feet long, with strong pins put in far enough apart to include the thickness of the wall and also the two curbing planks. These clamps are hung over the top edges of the planks, and said pins hang down on each side, to hold them together, while a small stick as long as the wall is thick, is placed between the planks, and immediately under the clamps, to hold the upper part of the planks apart. As the wall rises, the lower edge of the planks lap on the former layers, so as to keep the bottom right. We use a plumb, which is indispensably necessary, to carry up the wall true. The window frames and door frames ought to be as wide as the wall is thick, and about three inches thick, framed together, grooved and planed on the faced side to let in the stoppers to hold the sash, and tabbeted. For the doors to shut in they need no casing, which lessens the cost of finish very much. The joists are put into the wall the same as in brick walls, hence you need no post sills or beams. I make flat roofs so as not to need any plates or rafters, barely letting the joists give a pitch of half an inch to the foot, which is sufficient to cause the water to run off. I nail on to these joists straight-edged pine boards, and plaster on two inches thick of fine gravel mortar, so as to make it fire proof. Then on the top of this, as soon as it becomes dry, a coat of tar ; then sift on sand, which makes it hard as it settles into the tar ; then another coat likewise, and if it leaks, several coats of tar and sand until it is water tight. This soon becomes very hard and solid, and it is cheaper than any other covering I have yet found, and apparently durable. I carry up the walls still higher than the roof, so as to form a balustrade in any shape that taste may dictate. These walls are somewhat rough and uninviting to the eye, but can easily be made smooth and level by plastering on first a coat of coarse sand and lime, say one of the latter to eight of the former, and floated on to level up. Then a fine coat, say half lime and half sand, put on with the trowel and brush, which makes a hard finish for both outside and in. Then whitewash with fresh lime two or

three coats, and you have a beautiful white finish, which is both imposing and inviting to the eye.

"The cost of these walls will be about one third of the cost of brick; say from five to six cents per cubic foot, before they are plastered, including labor and material, board, etc., and they may be put up by any common laborer, if he can make the wall straight and plumb. If they are built in the early part of the season, and of good material well mixed, they are sure to stand; but they do not become hard like stone at once. This hardening process is slow but sure. The carbonic acid gas which is first driven off from the lime, by the burning in a kiln; returns through the atmosphere, in the same quantity, and re-unites with the lime in the wall, and this converts the lime into stone again; and as the gravel is stone, it of course all becomes stone or rock, and will be as durable as time. In fact, you can break the pebbles of gravel with a hammer, before it will loosen them from the walls."—FREEPORT JOURNAL.

If asked what this mode of building has to do with Phrenology, that it should be introduced into the Phrenological Journal, the answer is, that this science points out an organ of Inhabitiveness, or love of HOME, as well as of Constructiveness, so that building cheap houses, and telling the poor—for it also points out an organ of BENEVOLENCE—how to build themselves cheap and good houses, comes properly within its sphere, and even if it did not, its utility must render it acceptable to our readers.

For the American Phrenological Journal.

ARTICLE LIII.

THE POWER OF KINDNESS.

"Never take the harsher way
When love will do the deed."

MESSRS. EDITORS: Through the kindness and liberality of an esteemed friend, I am regularly in the receipt of your excellent Journal. In the last number, the article upon "KINDNESS AND CRUELTY CONTRASTED," interested me much, for I have "over and often" demonstrated its truthfulness. And as you have generously requested all to furnish such *facts* as may have fallen under their own observation, bearing upon the subject, stranger as I am, I am emboldened to "cast in my mite," to "present my humble offering." I am a *firm* believer in the doctrine.

For the last thirty odd years I have more or less been employed as a "school-teacher;" have learned much of the nature and disposition of children, and the best means of governing them. I commenced my career as "a pedagogue," of course, with "switch and ferule" in hand, which for every trivial offense had promptly to be applied. Whack! went the switch, with a "Let me catch you at play, or looking off your book again, you

mischievous, good-for-nothing little plague ; I'll show you : that I will ; let me catch you at it again, if 'you dare !' etc. For the more grievous offenses, a severe castigation of the " whip or ferule " was duly administered ; an operation alike painful to him who received and him who administered it. My sympathizing heart has bled at every pore, and I have lost my relish for food and sleep, grieving over the chastisements which I have felt it my painful duty to inflict. But attention and good order must be preserved, and what else could one do ? I taxed my unexperienced ingenuity to find out some remedy, some better way. 'Tis an old adage, that " Where there is a *will* there is a *way*," and so it proved in this matter. A new idea flitted across my mind ; I could scarcely sleep for the joyous anticipation. I would try " the power of kindness ;" I would reverse the order of things. Instead of keeping out " an evil eye," I would " watch over my interesting little charge for good," to notice and encourage them in well-doing. " John, that's a good boy ; you are studying your lesson like a little man. Susan, you are sitting still like a little lady ; that's the way to be good children. Now you may rest a while, and come here and sit by me, on ' the good boys' and the ' good girls' bench ' "—a seat substituted for the dunce-block—and O, how much sweeter and efficacious ! With smiling countenances they would come forward, as though they were to receive " a kingdom and a crown." And instead of moping home, mortified and grieved, their steps were elastic ; and nearly out of breath would they burst open the parental door, with " Mamma, I sat on the good boys' (or the good girls') bench to-day !" And they could scarcely play, eat, or sleep for the joyfulness of their little hearts. In the morning " bright and early," they would hie themselves to the school-room, to renew the draughts of pleasure. The school-room forthwith became a delightful place, both to " the teacher" and his pupils. And for many long years I have taken neither " switch nor ferule " into the room, except occasionally in some extreme " hard cases ;" and then no sooner used than I committed it to the flames, with an appropriate lecture. " I am sorry I had to use the whip ; oh, I hope I shall not have to bring in another ; but I *must* be obeyed. Now, see how nicely you will all get along, and who will be the best scholar. Richard, don't grieve any more ; be a good boy, and the master will love you as dearly as he does the other good scholars." I can not adequately express to you the effect of this kind of treatment. It worked to a perfect charm, with few exceptions. My scholars loved me dearly, and I loved them ; and to this day, as I pass along, they hail me from their windows and doors, or run out to greet me.

But enough of generalities ; I sat down to report specially *one* particular case out of many of " the same sort " that have come within my own observation and experience. Many years ago I took up school in an adjoining district. On my arrival, the first morning, I found in waiting one of my employers, with a little lad, some twelve years of age, when the following

introduction and conversation took place: "I have brought you a *very bad* boy, and I'm afraid you can not manage him; you are *too* tender-hearted; too easy. Now, I want you to *put* on the whip, and put it on *well*. You *must* do it; I send him to school to learn and behave. I'm sorry to say it—he's a *terrible stupid, mischievous, bad* boy, and I've *whipt* him and *whipt* him, and it seems that I shall *never* be able to whip it *out of him*." "Oh, oh," said I, to myself, "*what a pity!* Mistaken man; you have whipt it into him. Your misguided benevolence and anxiety have wrought his ruin." "Now, will you do as I direct you?" said he. "If I can not manage him *without*, I will either whip him or send him home to *you*. I must have order; must be obeyed; and my scholars must learn—that is certain." "That's right," said he, and left. Well, sure enough, I found my little Henry was a very bad boy indeed. As your article referred to says, "The *big* ox had goaded him, and he would on all occasions goad the *little* ones." It was mischief and fight all the time, and no studying, no improvement. As I passed him, he would dodge like a goose in a hail-storm, as though at every pass he expected a rap over the head. I forthwith administered to him, perhaps for the first time in his life, a dose of my soothing panacea: "Henry, I don't want you to be dodging as I pass you; I'm not going to box your ears without letting you know it; I want you to sit easy, and be happy, and see if you can't be as good as any boy in school, and get along without scolding or whipping. Can't you, think?" "Yes, sir." "Well, that's a good boy. Now sit still, and study your book, like a good little man." Soon after, however, I found him at fault; but instead of singling him out for a special reproof, I would call the attention of the whole school, and generally point out what was right and what was wrong, and breathe out a spirit of love and kindness to all. And if I caught Henry still, or with his eye upon his book, I seized upon the moment to encourage him. "Now Henry, you are a good boy; I see that you are studying your book like a fine little man;" and he would stare about in bewildered amazement, as though his eyes would pop out of their sockets. I worked along in this way for a week or more, when, at recess, he got into "one of his old ways," and was reported. I called him up, and affectionately said, "Oh, Henry, I am sorry to hear such a complaint against you; you have been doing so much better than I expected, I was in hopes that you would come out one of my very best little boys, without correction. Now don't you think it very wrong to hurt your little mates, and disobey the orders of the school, when your master is so kind to you?" His little heart began to heave, and his eyes to glisten, as he responded, in smothered accents, "*Yes—sir.*" "Well, if I'll forgive you this time will you try to be more careful for the future?" Without being able to articulate, the tears profusely flowing down his cheeks, he *nodded* assent. "Thomas, can you forgive him, and love him, if he'll do so no more?" "O, yes, sir. I don't want to see him whipt." It was too much;

his full heart burst forth into an irrepressible flood of grief, in which his teacher and many of his scholars sympathized. A new chord had been touched; he felt, for once, that he was loved! Laying my hand gently upon his head, I blessed him, and affectionately directed him to his seat; and from that day forward he was one of my *very best* scholars. Such is the saving and restraining "Power of Kindness."

I will only add, for the sake of humanity, I do hope both parents and teachers will profit by these broken but well-intended hints. "Pass them round."

A. J. COTTON.

MANCHESTER, Ia., 1850.

ARTICLE LIV.

MRS. FRANCES SARGENT OSGOOD.



NO. 23. FRANCES S. OSGOOD.

Mrs. FRANCES SARGENT OSGOOD died in the city of New York, on Sunday afternoon, May 12, 1850.

A more susceptible or exquisite organization than she possessed, is very seldom to be found.

Her brain was of full size, and exceedingly active, the MENTAL or NERVOUS temperament greatly predominating over the VITAL or life-generating power. Her over-active brain evidently served to exhaust her body prematurely, and to cause her death at this early age.

Her social feelings were most ardent, her intellect quick and clear. She was ambitious, yet only in a moral and intellectual point of view. The entire top head, including all the moral faculties, was prominent. Her sense of justice was acute, and her devotional feelings seldom surpassed; while her spirituality formed a leading trait in her character. Her sympathies were always awake, and no effort was spared on her part to add to the happiness of others.

Her descriptive power, growing out of large perceptive organs, together with large Comparison, was a distinguishing quality of mind. Order was also large, as may be seen in the likeness. A pure, unselfish, highly-cultivated, yet simple child of nature was FRANCES SARGENT OSGOOD.

We copy the following sketch of her biography from the Union Magazine :

Among the melancholy events of the past month, is the decease of the amiable and brilliant writer whose name stands at the head of this article. It had been understood for some time among her friends here, that her health was precarious. Yet no one seems to have anticipated so early a termination of her malady. Her death took us all by surprise. It has left a blank, not only in the republic of letters, in which she held an honored place, but in a region where she desired still more ardently to reign—the hearts of her numerous, admiring, and devoted friends.

It is not the purpose of this paragraph to attempt a sketch of Mrs. Osgood's life and character—that will no doubt be done in due time by others enjoying more favorable opportunities—but to pay a passing tribute of respect to a woman of true genius. Still, it may not be amiss to state for the information of our readers some few of the incidents of her life, for which we are chiefly indebted to the work on the "Female Poets of America," by our esteemed contributor, Caroline May.

The maiden name of Mrs. Osgood was Frances Sargent Locke. She was a native of Boston, and born (we believe) about the year 1813. Her early life was passed chiefly in the village of Hingham. She gave very early indications of poetical talent. Her abilities in this respect were first recognized by Mrs. Lydia M. Child, who was then editing a Juvenile Miscellany. Miss Locke became a regular contributor to this work, and subsequently to other works, under the name of "Florence." She was married in 1834 to Mr. Osgood, the painter, and accompanied him soon after to London. They remained in the great metropolis for four years, Mr. Osgood acquiring an enviable reputation as an artist, and Mrs. Osgood as a writer. Since their return to the United States, they have resided chiefly in New York, although Mr. Osgood has been occasionally absent on professional tours to different parts of the country. In 1841, Mrs. Osgood edited an annual, "The Flowers of Poetry, and the Poetry of Flowers," and in 1847, "The Floral Offering." She published a collection of her poems in 1846, and more recently, in fact since the beginning of the present year, a complete collection of her poetical works, in one large octavo volume. This work was issued in sumptuous style by A. Hart, of Philadelphia. It contains all her poems up to that date which she thought worthy of preservation. She has, however, since that time produced some few other poems, which will probably take their place in future editions of her works.

The likeness of her here presented is taken from an original picture, made by Mr. Osgood for Messrs. Lindsay and Blakiston, by whom we have been kindly permitted to copy it. It is the same from which their engraving of her was taken for their "Female Poets of America," already mentioned.—J. S. H.

MISCELLANY.

CAPITAL PUNISHMENT—IS IT SO?—A late number of the Exeter [Eng.] Times has an ably-written review of a sermon by the Dean of Exeter, entitled "The Sacredness of Human Life, and the Doom of Murder." The Dean's text is that oft-repeated passage, "Whoso sheddeth man's blood, by man shall his blood be shed." The reviewer denies that the original Scripture so reads. He says:

"I say these are not the words of God. It may seem strange for a layman to contradict a clergyman, and a dean to boot, on such a point; but this is not the first time that ecclesiastical dignitaries have been set right in their theology, nor will it be the last. I must, therefore, be pardoned for my presumption. The words of God are THESE: 'Whatsoever sheddeth man's blood, its blood will be shed,' and if Mr. Lowe asks me how I prove this, I refer him to the original Hebrew, to the Septuagint, to the Vulgate, and to the versions, among others, of Wickliffe, Calmet, Scio, and Ostervald. The words 'by man' are an INTERPOLATION, and were placed in the passages by the 'bishops, priests, and deacons,' who produced one common version, and dedicated it to that Solomon of British sovereigns, 'the most high and mighty Prince James,' who burned thousands of old women for witchcraft, upon Bible authority."

Is this so? Will some one versed in Hebrew lore ascertain?—INDEPENDENT DEMOCRAT.

If this is, indeed, a true rendering of this proof-text for capital punishment (and it is so held by some respectable philologists), its advocates have no strong Bible argument remaining to authorize their spirit of REVENGE, and it must, therefore, stand in its true light before the world, viz.: Destructiveness exercised in the form of VENGEANCE, or revenge, upon the culprit.

Nine tenths of all murders are probably committed by persons either under the maddening influence of intoxication—which is a species of temporary insanity, for the intemperate who are ferocious when excited with liquor, are often amiable and noble-hearted when sober—or by persons whose inherited character or education, or both combined, render them monomaniacs in the manifestation of their aggressive faculties. Few homicides are committed in "cool blood." Probably not one in a thousand is committed except through the insane action of some faculties which excitement renders them, for the time being, overpowering. Why visit the extreme of punishment upon those who, morally, intellectually, organically, and educationally, are the least qualified to take just views of duty, or to obey the injunctions of law and conscience?

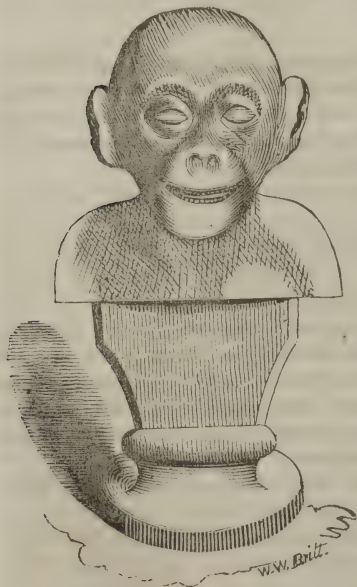
Excessive Cautiousness and love of life have constituted the basis of thousands of murders. The law denounces death upon robbery, rape, and piracy, and the criminal, through fear of the death-punishment, murders his victim, who, otherwise, would have lost only his purse. It is the maxim of large Cautiousness, that "dead men tell no tales;" and to lessen the probabilities of detection and the gallows for robbery, they add murder to the catalogue of their crimes, because the punishment is less certain, and no more severe. Besides, capital punishment excites Destructiveness in the public mind, and schools others for the shedding of blood—hence, under some laws, butchers, who take animal life daily, are wisely forbidden to sit as jurymen on the trial of a man for

his life, because it is supposed, and justly, that familiarity with death, destruction, and cruelty, lessens the mental sympathy and susceptibility, and imparts, if not an absolute desire to destroy, yet a lower idea of the sacredness of life.

As the smell or taste of blood awakens the ravenous Destructiveness of the caged lion or tiger, so the death-sanction of the law, or the public condemnation and execution of a human being, by stimulating the faculty of Destructiveness in those who have it already too large, and blunting the Benevolence of those who have too little of it, paves the way to wrangling, fighting, mobs, and murder. Who are most interested in accounts of murders, riots, capital trials, and in public executions? The round-heads—the baser sort—the severe—the aggressive—not the pure, elevated, and philosophical.

BARNUM'S MUSEUM is more attractive than ever since it has been enlarged. Much more room is given to display the curiosities, besides many new ones are continually being added. All the oddities and extremes of nature appear to assemble here. Portraits of many distinguished men, from General Washington to General Tom Thumb; also busts, including popes, generals, authors, giants, dwarfs, and animals; from the elephant down to the smallest insects, of almost every variety, from all parts of the world.

But the most attractive of all the curiosities is the half-human chimpanzee, orang-outang, and monkey, all of which are now on exhibition. The chimpanzee is comparatively quiet, gentle, domestic, and sagacious; it forms very strong individual attachments, and doats on the object of its affection. It will bear much severe treatment from, and still cling to the object of its attachment. The social organs are strongly developed. The perceptive faculties, with Eventuality, Comparison, and Benevolence, are full; while Firmness and Self-Esteem are moderate, with a moderate nervous and good vital temperament.



NO. 24. THE MONKEY.

The white-faced monkey, of the smaller order, is particularly attractive. It is very active, and has a predominance of the nervous and motive temperaments. It has some uprightness to the forehead in the center between the eyes; large Individuality and full Eventuality. The reasoning intellect and moral brain appear to be defective, but Firmness and Self-Esteem appear

prominent. Combativeness and Destructiveness are large, also Adhesiveness. It is very active, smart, wide-awake, and excites much attention, is unusually observing, and has a very retentive memory, especially of an insult.

Although it is affectionate, and loves to be caressed and fondled, yet if its best friends sleight or punish it, that treatment is never forgotten, and nothing can be done to heal the breach. The friendship may still exist, but it never loses sight of its ill treatment.

The two younger members of this family are really cunning, and it is very interesting to watch their movements.

The polite gentleman, Mr. Davidson, who has the charge of this attractive family, gives many interesting accounts of them, and he himself is a great curiosity, in the way he exercises his phrenological organs as a glass-blower.

At this establishment nature can be studied very extensively, and many important lessons learned in a few moments, that would take years to find out in other places. This is just the place to see human nature develop itself, and a very favorable place to become acquainted with it.

We hope ere long to be able to publish the likenesses of the far-famed Bar-num, proprietor of this museum, and also the renowned Jenny Lind.

At the close of a course of lectures delivered to the citizens of Sag Harbor, Long Island, the audience organized by the choice of Captain Wickham S. Havens as chairman, and Abraham S. Gardiner, Esq., as secretary.

Whereupon a committee of five, consisting of Rev. W. Ladd, H. P. Hedges, Charles N. Brown, Wickham S. Havens, and Volney Hunt, was chosen to express the sentiments of the audience by a series of resolutions.

Whereupon the following resolutions, drafted and reported by the committee, were passed:

Resolved, That we believe that the characteristics of mind leave their impress upon matter; that the brain is the organ of the mind, and that in all ages of the world, and in all ranks, low and high, from the most imbecile of mankind to the Saviour of men, the mind has stamped its impress upon the physical organization.

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned.
His lips with grace o'erflow."

Resolved, That the science of Phrenology is invaluable to man, as discovering his complex being, the laws of his mental and physical organization.

Resolved, That the able lectures of Mr. L. N. Fowler have been both delightful and instructive.

Resolved, That the examination of heads, both public and private, so far as we know, have been wonderfully minute, searching, and correct, well calculated to convince the skeptical of the truth of Phrenology.

Resolved, That the lectures upon Physiology, as connected with Phrenology, have been the means of revealing much new and valuable truth to us, and, more especially, of opening to us the correct way of training and developing the physical and mental powers of youth and manhood.

Resolved, In view of the skill of Mr. L. N. Fowler as an examiner, his extensive and scientific knowledge of Phrenology and Physiology, his ability as a lecturer, his candor and courteousness as a man, and as a testimonial of our respect, that the thanks of this audience are hereby sincerely tendered him

Resolved, That the proceedings of this meeting be signed by the proper officers, and a copy be presented to Mr. L. N. Fowler; and that the same be published in the Sag Harbor Corrector, and in the American Phrenological Journal.

The meeting then, on motion, adjourned.

WICKHAM S. HAVENS, President
A. H. GARDINER, Secretary.

PRESENTATION OF THE SKULL OF AN OWL.—Our last number acknowledged the reception of the skulls of the grisly bear and walrus. In this we gratefully acknowledge the presentation of the skull of an OWL, of unusual size, and in a very fine state of care, from Ira B. Eddy. All such contributions promote phrenological science, by handing down to posterity the skulls of animals which advancing civilization will soon render scarce, if not extinct. And while we thank friend Eddy, we solicit similar contributions from others, not on our own account, but in behalf of that science of man which is doing so much for man.

We are happy to acknowledge the receipt of an Indian skull, from the Rocky Mountains, by the hands of J. H. Thompson, a Californian, from Chiranzo, Ill. We hope to record many more such accessions to our cabinet.

We also received the skull of a very large owl, from some unknown hand. We would be happy to exchange books, etc., for valuable specimens.

CAUTIOUSNESS EXCITING CAUSALITY.—A little before nine o'clock yesterday morning, as the train was going out for Newark, when rounding Bergen Cut, the train was closely upon a gentleman and lady, who were walking on the track. The locomotive squealed, and they jumped across on the other track—but horror! Just ahead was another train, from Ramapo, on this track, and the next moment would hurl them into eternity. They had no room on the outsides of either track from the embankment—and not knowing which train would pass first, were almost paralyzed! But the next moment the gentleman seized the lady, who had nearly swooned, placed her on the narrow walk between the two tracks, embraced her dress in his circling arms to keep the cow catcher from hooking it, and thus awaited their fate. The two trains passed them at the same moment, roaring and thundering on, but neither the gentleman or lady were injured, more than awfully frightened.—*Jersey City Sentinel*.

SUICIDE—FEMALE FIRMNESS.—A young girl, employed in a large manufacturing establishment at Orleans, in France, was sent on an errand to a certain house, on arriving at which she knocked, but nobody came to the door. It being partly open, however, she entered, and finding nobody in the first room proceeded to the second, and no person being in that, to the third, where, at the farther end of it, she saw a man suspended by the neck, and apparently dead. With great presence of mind she, with her scissors, cut the cord, and managed to place the suicide on a bed in the room. A physician was called in, and by a prompt application of resuscitating remedies, the person was restored to life. He was the son of the owner of the house, who was a man of wealth, and in the course of a few days he recovered his serenity. The young girl was at her occupation, and thought no more, or but little, of the occurrence. One day,

however, she received a note from the father of the young man whom she had cut down, requesting her to come to his house. Without suspecting for a moment what was intended, she went, and on her arrival was thus addressed by the father: "My son, whom you saved from certain death, loves you, and wishes to marry you. Will you consent? I have made myself acquainted with your circumstances. You are respectable, but poor. My son is rich; you will never know want. Reflect upon what I say." "No farther reflection is necessary," replied the young girl; "it is to no purpose that your son is rich; he wished to hang himself, and may wish to do it again. Nothing can remove that objection." She was inexorable, and the danger was, that her determination might again drive her lover to the rope.—WASHINGTON UNION.

The poor girl made a wise decision, when the laws of Phrenology and Physiology, as they bear on hereditary descent, are taken into account. No person having a tendency to insanity or suicide has a right to transmit these appalling tendencies to posterity. Better one suffer than many. It is said that the unmarried are more frequently insane than the married, but it does not prove, particularly, that marriage, in itself, is a panacea against it. Those who remain single may, and probably do, have a tendency to mental eccentricity, and therefore, either from choice or necessity, remain unmarried. The melancholic, the dyspeptic, the jealous, the unbalanced, the unsocial, are less likely to marry, and more liable to insanity.

PHRENOLOGY IN PITTSBURG.—Every day brings evidence that the mighty West is taking a high rank in science, art, and influence, and is destined at no distant day to dictate terms to the "old thirteen." We hope that art and science will keep pace with their numerical, monetary, and physical power, and shall ever rejoice in their onward march to greatness. We find in a Pittsburg paper a series of resolutions, two or three of which we insert:

Resolved, That we have derived both improvement and pleasure, from the able and eloquent manner in which Mr. Townsend has elucidated the Theory and Moral Bearings of Phrenology, and from the skill displayed by him in the examinations made during his course of lectures, and also before the class, in this city, for which we accord him our confidence and approbation, and recommend him to our fellow-citizens.

Resolved, That an Executive Committee of Five be appointed to call this society together, and draft a constitution.

Resolved, That the proceedings of this meeting be published in the city papers friendly to the cause, and also in the American Phrenological Journal.

PHRENOLOGY IN NEW HAMPSHIRE AND MAINE.—Our friends, H. B. Gibbons and A. F. Andrews, having recently closed a course of lectures on Phrenology at Farrington, N. H., a very flattering series of resolutions were passed, and forwarded to us for publication, expressive of the "interest of their lectures, and the invariable truthfulness of their examinations, exhibiting in a strong light the demonstrative power of Phrenology." One of the resolutions we give:

Resolved, That we cheerfully recommend them to the public, believing them to be every way worthy of liberal support from all who love science and appreciate merit.

G. N. EASTMAN, Chairman.

They propose to spend several months in Maine, and we have no doubt but that success will everywhere attend their labors in that thriving and enterprising state

REFORMATION OF CRIMINALS is beginning to be regarded as one prominent feature in the execution of the penal sanction of criminal law. A few extracts from the report of a committee on the Onondaga Co., (N. Y.,) jail, show just views of the subject, and we hope may be influential throughout the land in leading to public safety, and the reformation of criminals. That system is best for society which reforms the depraved, and removes his inclination to vice.

In entering upon the duties assigned us by the Board, our first labor was an inquiry into the end which ought to be secured by a county jail or penitentiary, in order that we might intelligently decide upon the best means to attain it.

It can hardly, we think, be a matter of dispute, that the true end of prison discipline is PUBLIC SECURITY. The question then arises, In what manner can public security against the perpetrators of crime be best attained? Will it be by judicious attempts at the reform of those who are so unfortunate as to be the subjects of imprisonment?—by using all the means within our power to make them wiser and better than when they were incarcerated? Or, will it be by a system which recognizes in a prisoner only a half-reasoning animal?—by a treatment which shall lead those upon whom it is inflicted only to infer that the object of their confinement is to gratify a spirit of revenge?

Your committee are of the opinion, that these are the only alternatives which any systems of imprisonment present. REFORM or REVENGE must distinctly characterize them all. Your committee have had no difficulty in arriving at the conclusion, that the public security will be best promoted by the former.

For the purposes and objects of this report, your committee have not felt called upon to discuss at length the obligations of society to those who are so unfortunate as to commit crime. No intelligent man, of large and comprehensive views, doubts those obligations. In other departments, the obligations of society to the unfortunate are fully and explicitly recognized. Those not able to maintain themselves are provided for by society in various ways: hospitals are erected for the indigent and sick; asylums for the insane, the deaf, the dumb, the blind, and even for the idiotic, are supplied by the public bounty. How much less are these the objects of pity than those whose infirmity of moral constitution, and neglected or wrong education, permit them to become the victims of temptation—the perpetrators of crime! Appalling as are the various calamities resting upon the unfortunate classes first above enumerated, and whose claims to public aid and sympathy are recognized by our laws, they are light compared with those which weigh down him who is led to the commission of crime. It may well be said that he is doubly unfortunate.

If this be a sound and philosophical statement of the relations sustained by society toward those who transgress its laws, then the obligation of society to provide for their RESTORATION, so far as lies in its power to do so, necessarily follows.

But if there are those who deny this obligation, who dispute the basis upon which it rests, none will deny, that, if those who are imprisoned can be made BETTER MEN by their confinement, if the tendencies of their minds can be improved, the public security will thereby be increased. In this light, the proposition to reform those who are imprisoned resolves itself purely into one of self-protection; and as this is said to be the "first law of nature," its necessity is universally admitted.

Crime, in all its aspects, is a loss and tax on the community. Its commission debauches the moral sense of the perpetrator, and measurably unfits him for his duties as a useful member of the body politic. It usually occasions a loss, to a greater or less extent, to those against whom the crime is perpetrated, while its prosecution and punishment involve a tax upon all.

It is the interest of all to lessen the public tax which crime occasions, and to diminish the hazards with which men capable of crime surround every member of society. Wide and comprehensive as is the field opened by this view of the subject, your committee on this occasion will only survey, in a rapid manner, that portion of it which has reference to the proper treatment of those who have positively transgressed the laws, or who are charged with so doing. And with but a few words more, we shall dismiss this branch of the subject.

If it be assumed, that whenever a man is imprisoned for an actual and deliberate transgression of the laws, there is something radically wrong in the balance of his nature—and this we assume—it will necessarily follow, that the only way to put him upon the right track, and secure the just equilibrium of all his powers, is to maintain in proper and habitual exercise his physical, mental, and moral capacities, so far as may be. If there is any other method by which improvement can be attained, which it is within the power of man to apply, your committee are free to confess it has escaped their observation.

If, then, there be no other method of improvement, it is alike the duty and the interest of society to provide regular and suitable labor, books to read, and, under certain circumstances, instruction to those committed within its prison walls.

And it is equally plain, that it is not its duty or its interest to thrust them within noisome cells, solitary and alone, to become more and more imbruted by the deadening of every energy, mental, moral, and physical, leaving to the prisoner but one source of activity, and that a steady plotting of revenge against society for treating him so much like a brute.

Nor is it the duty or interest of society to thrust promiscuously together those who are ripe in guilt and hardened in crime with those confined on mere suspicion; and with others still, whose minds have not received the first taint of guilt, but who are detained as witnesses; thus making up a community of idlers, there to fester and corrupt, until the speckled mass of humanity which formed the original compound assumes throughout the livid hue of moral death.

These are very briefly the sentiments of your committee on the question referred to them.

The above report was made out by Wm. L. Crandal, who had just concluded the labors of reporting my lectures, as published in the Syracuse Daily Journal. How far the knowledge of Phrenology and Physiology, and the spirit they inculcate, influenced him in presenting the subject in this humane light, can be judged by comparing his report with others unacquainted with the above sciences. It is a serious doubt in my mind whether this same author could have written such a report before he heard and reported my lectures. The report at once addresses man's reason and humanity, and was adopted by the board of supervisors, 18 to 4.

Such a state of public sentiment speaks well for the improvement of the more unfortunate; for when a man is overtaken in a fault, or by a decision of law is

deemed unfit to be at large, he feels that he is deprived of his liberty in part to go where he can learn to do better, and be a better man, the influence of such treatment upon the mind will have a tenfold better effect toward reforming him than the idea that he is undergoing castigation and harsh treatment among others in the same condition, to satisfy a spirit of public revenge. L. N. F.

THE GALLERY OF ILLUSTRIOUS AMERICANS, containing the portraits and biographical sketches of twenty-four of the most eminent citizens of the Republic since the death of Washington. Daguerreotypes by Brady; engraved by D'Avignon; edited by C. Edwards Lester, assisted by an association of literary men. Price \$1 00 per number, payable on delivery. One fourth of the work is now complete.

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The likenesses are all good, and the character of each one is easily seen in their portraits. Their biographies are a simple story of their acts, told in the best manner possible. The type, printing, and style of the work are equal, if not superior, to any thing in this country.

IN PRESS, and will be published on the 10th of August (present month), THE AMERICAN WATER-CURE LIBRARY, embracing all the most popular works on the subject, including INTRODUCTION TO THE WATER-CURE; HYDROPATHY, OR THE WATER-CURE; EXPERIENCE IN THE WATER-CURE; THE CHOLERA, AND BOWEL DISEASES; WATER AND VEGETABLE DIET; THE PARENTS' GUIDE; TOBACCO, ITS NATURE AND EFFECTS; CURIOSITIES OF COMMON WATER; WATER-CURE MANUAL; WATER-CURE IN EVERY DISEASE; WATER-CURE IN PREGNANCY; HYDROPATHY FOR THE PEOPLE; ERRORS IN THE WATER-CURE; WATER-CURE IN CONSUMPTION. IN SEVEN VOLUMES. Price \$1 a volume. New York: FOWLERS & WELLS, Publishers.

The whole subject of HYDROPATHY, or the WATER-CURE, is covered in these volumes, and those who may wish to understand and apply this new remedial agent to the prevention or cure of disease, may find full and complete directions in this WATER-CURE LIBRARY.

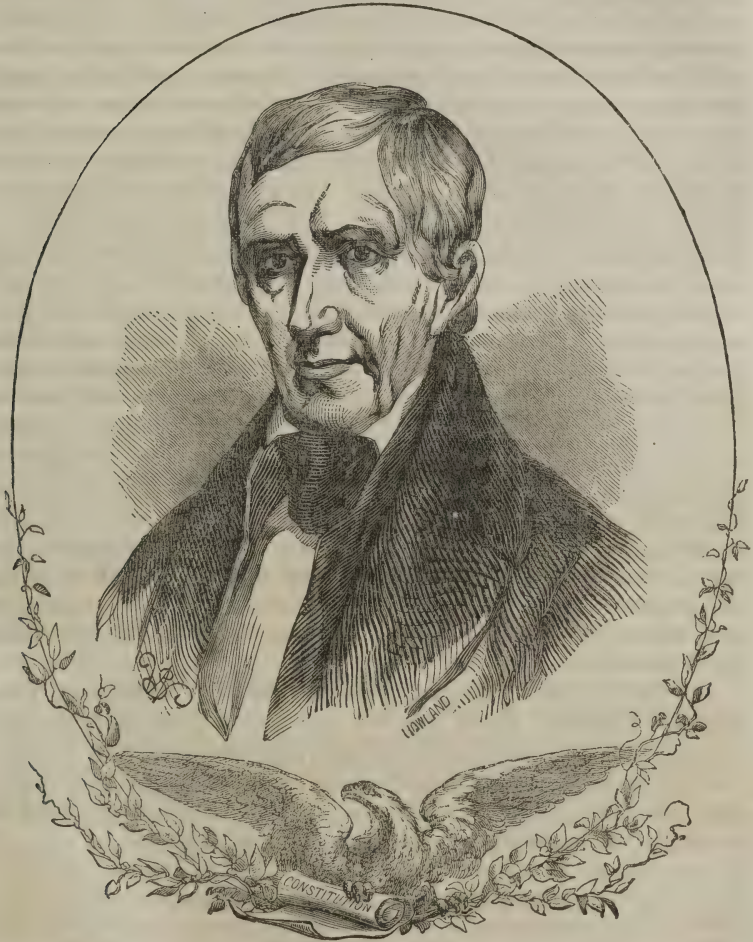
ZACHARY TAYLOR, TWELFTH PRESIDENT OF THE UNITED STATES, DIED OF DYSENTERY, IN THE CITY OF WASHINGTON, D. C., ON THE 9TH OF JULY, 1850.

"DEATH OF THE PRESIDENT.—When the red lightning, descending from the storm-cloud, rends the tall pine, or shivers the sturdy oak, we intuitively recognize the natural law which declares such to be the appointed way. But when the strong man, in his full maturity and vigor, is suddenly attacked with disease, and quickly numbered among the dead, we can not well reconcile any principle in the order of nature predetermining such an event with those attributes of the Governor of the Universe which we call wisdom, and benevolence and unchangeableness. The eye of stern philosophy can perceive nothing but violated laws asserting their immutability and demanding their penalty."—DR. TRALL, IN THE WATER-CURE JOURNAL.

ARTICLE LV.

PORTRAITS OF THE PRESIDENTS.—NO. IX.

PHRENOLOGICAL CHARACTER OF WILLIAM HENRY HARRISON, WITH A
LIKENESS.



No. 25. WILLIAM HENRY HARRISON.

IN most distinguished persons, some ONE characteristic predominates. In President Harrison this leading element is practical goodness. His is not a wide, round, low, selfish, animal head, but it is remarkable—one in

many thousands—for HEIGHT AND LENGTH in combination with thinness. The whole animal region is even rather deficient than otherwise, while its main development is from Benevolence over to Philoprogenitiveness. It is both high and also long on top, and predominantly developed in the social region. In this respect he must have been distinguished. A bust of him represents love of children and friends as particularly strong. His attachments were of a domestic nature, which, joined to his large Inhabitiveness, made him particularly fond of home and the family circle. His animal passions were subordinate to his higher moral and intellectual faculties. His likeness represents large Cautiousness. Prudence, forethought, regard for consequences, were among his strongest traits of character. He had large Firmness, which, joined with his large Cautiousness, rendered him deliberative in planning, but unchanging in execution, particularly when left to himself. Conscientiousness is large. He was upright, and particularly faithful in the discharge of his duty. All the moral organs appear to be prominent, as seen in the likeness, and it is a matter of fact that they had a distinct, if not a controlling influence in his character. His forehead was fully developed, and the frontal lobe of the brain was large. His perceptive intellect, however, was particularly large, the lower part of the forehead being very projecting. The prominent traits of his intellect were, great powers of observation, knowledge of men and things, and practical judgment. His mind was not particularly philosophical, poetical, or imaginative, but he was purely a practical, utilitarian man; was governed by experience and observation—not copious in speech nor brilliant in wit—not revengeful in spirit, but courageous, cool, and self-possessed. Few men in public life have lived so long, and at the same time so unexceptionable a life as he did. He was not proud and repulsive, but affable, polite, and disposed to please and accommodate others, even to his own great inconvenience. He was not selfish and grasping after property, but readily gave others the best chance.

He had six strong, leading traits of character, which were good practical judgment; strong domestic attachments; great prudence, caution, and circumspection; honesty, integrity, and moral prudence; firmness, stability, perseverance, and decision of purpose; and lastly, his most predominant trait of all was, his good will and benevolent feeling toward all mankind. He was universally kind, generous, and charitable.

BIOGRAPHY OF WILLIAM HENRY HARRISON.

BENJAMIN HARRISON, the father of the President, was descended from the General Harrison whose name finds honorable mention in the history of the army of the commonwealth, in England. His ancestors settled in Virginia, of which state he was governor, and for a long period was one of its leading men. He was a signer of the Declaration of Independence, and was the member of the Continental Congress who introduced, in June, 1776, the resolution de-

claring the independence of the colonies, and on the 4th of July following, the Declaration of Independence itself. He died in 1791, leaving three sons, of whom William Henry, the subject of the present sketch, was the youngest. He was born on the 9th of February, 1773, at Berkeley, on the James' River, in Charles City county, Virginia. Upon the death of his father he was placed under the guardianship of Robert Morris, the great financier of the Revolution. He entered Hampden Sydney College, in Virginia, and after graduating commenced the study of medicine. While pursuing his studies, however, the Indian outrages upon the western frontier aroused the spirit of the whole nation, and young Harrison determined to abandon his profession and join the forces organizing to go against the savages. At the age of nineteen he received an ensign's commission from General Washington, and joined his regiment (artillery) at Fort Washington, on the Ohio, in 1791. In leading the march of a detachment from this point to Fort Hamilton, on the Miami, the road to which lay through a forest infested by hostile tribes, he displayed so much coolness, skill, and courage, that General St. Clair warmly commended him, and he was promoted to the rank of colonel. In the following year he joined the great expedition of General Wayne, which reached Fort Washington, on the site of the city of Cincinnati, in the autumn of 1793, and passing along the southwestern branch of the Miami, went into winter quarters. From here a detachment under Lieutenant Harrison was sent to take possession of the ground where General St. Clair had been defeated two years before. The Indians fiercely attacked the place, but were repulsed with great loss. In the great battle of the Maumee Rapids, on the 20th of August following, Lieutenant Harrison acquitted himself with so much gallantry that General Wayne makes special and flattering mention of him in the official report.

This battle finished the war in that quarter, and Lieutenant Harrison, promoted to a captaincy, was intrusted by General Wayne with the command of Fort Washington. While here, he married the daughter of John Cleves Symmes, the founder of the Miami settlements. In 1797 he was appointed Secretary and *ex-officio* Governor of the whole Northwestern Territory, and in 1799 was elected the first delegate to Congress from the territory—being twenty-six years of age. During this session the new territory of Indiana was erected and Harrison appointed governor. He was also superintendent of Indian affairs, and commander-in-chief of the militia. In 1803, President Jefferson appointed him sole commissioner for treating with the Indians, and in 1804 he negotiated a very favorable treaty with the Sacs and Foxes. Governor Harrison continued to be reappointed by every successive administration, at the earnest request of the inhabitants, to whom he had completely endeared himself, and held the office for thirteen years in succession. Intgole, the Shawnee chief, known as the Prophet, and his brother, Tecumseh, set afoot their famous plan for a combined attack of the Indians of the North and South upon the whites, by which the latter were to be driven wholly out of the Mississippi Valley. They daily increased in audacity, and committed many of the most barbarous outrages. In July, 1811, the conduct of the Indians had risen to such a height that it became absolutely necessary to take active measures against them, and Governor Harrison was authorized by the government to march forthwith against the Prophet's town, but at the same time directed to use no force except such as was absolutely necessary. He accordingly set out

with a force of about nine hundred men, and reached the Prophet's town after a toilsome and dangerous march, on the 8th of November, 1811, at a place called Tippecanoe. The troops were ordered to rest in their clothes, and with loaded muskets with fixed bayonets by their side. At a quarter to four o'clock the anticipated night attack commenced, and the battle continued with terrific fierceness and slaughter until daylight, when the Indians were driven into a marsh and disappeared from the field. In this action General Harrison greatly distinguished himself, and its results were of the happiest character, as the Indians of the Northwest, with the single exception of the Shawnees, came forward at once and proffered friendship and alliance.

Tecumseh, however, who had been absent when the battle of Tippecanoe was fought, now returned; and war having just been declared with Great Britain, exerted himself, in connection with the agents of the British Government, to renew hostilities with the whites.

Having been appointed brigadier-general, and invested with the entire command of the army of the Northwest, General Harrison at once set about accomplishing the important objects of the campaign, viz., the recapture of Detroit, the reduction of Fort Malden, and the protection of the whole north-western frontier. On the 3d of May, 1813, the British and Indians, the latter under Tecumseh, attacked General Harrison at Fort Meigs, commencing with a bombardment which lasted five days; at length Harrison made a sortie upon the enemy, completely routing them in the space of forty-five minutes, although their force more than doubled his own. On the 27th of August the great battle of the Thames was fought, in which Harrison achieved another brilliant victory, and during which Tecumseh was killed and six hundred of the enemy were taken prisoners.

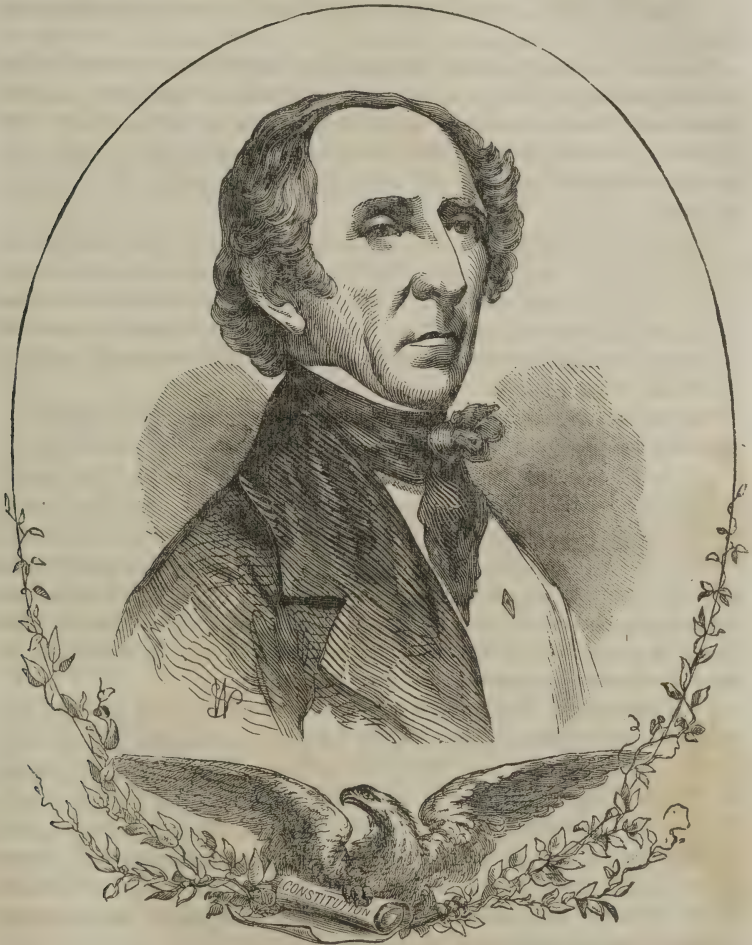
This glorious action, which virtually put an end to the war on the north-western frontier, was received by the whole country with gratitude, and the fortunate general hailed with enthusiasm—among other testimonials, a resolution of praise and a gold medal being presented to him by Congress.

In 1816, General Harrison was elected to Congress from Ohio, and in 1819 to the senate of that state. In 1824 he was elected to the Senate of the United States, and in 1828 was appointed minister plenipotentiary to the republic of Colombia.

In 1835, General Harrison was nominated for the presidency, and received seventy-three electoral votes. In 1839 he was again nominated by the whig national convention, and elected by a triumphant majority—234 to 60. He was inaugurated on the 4th of March following, and on the 17th issued his proclamation calling an extra session of Congress to take into consideration the financial condition of the country, which was to assemble on the 31st of May. But before this period arrived, the president was seized with illness, which increased in severity under the medical treatment to which he was exposed, and on the 4th of April—just one month from his inauguration—terminated in death. This sudden blow was deeply felt by the whole country, and deeply deplored by friends as well as foes: for none who knew William Henry Harrison, or were even tolerably familiar with the country's history, could fail to respect and venerate him as a man placed high above all the petty and selfish objects of the politician, and actuated wholly, in all his life, both public and private, by the purest and noblest sentiments.

ARTICLE LVI.

PORTRAITS OF THE PRESIDENTS.—NO. X.

PHRENOLOGICAL CHARACTER OF JOHN TYLER, WITH A LIKENESS.

No. 26. JOHN TYLER.

THIS conspicuous public man owed his distinction probably to these three very conspicuous characteristics: First, a very high order of all the social elements, conjoined with an equal degree of Benevolence, the com-

bined effect of which was to gather warm personal FRIENDS around him, who warmly espoused his cause, and did much to bring him into public office. His hospitality, too, is very conspicuous, and his interest in behalf of the welfare of his friends is remarkable. That his large Amativeness is true in character, was evinced in his being in the gallant act of drinking wine with the women at the moment that big gun burst on board the Princeton, by which several public functionaries were instantaneously killed.

His second strongly marked characteristic is aspiration and ambition, dependent primarily on his great Self-Esteem, combined with large Combativeness and Firmness—organs which stand right out in his head. His phrenology indicates a self-willed, headstrong character, which cares little for either advice or censure, and little aptness to conciliate, his intimates excepted.

Secretiveness is only moderate, but Acquisitiveness is well developed, as is Cautiousness, Veneration, and Ideality. Yet Conscientiousness, though not deficient, is nevertheless none the largest. He is honorable, and thinks himself strictly conscientious, yet has not that high moral standard imparted by large Conscientiousness, though this need not necessarily militate against his moral conduct.

His third predominant element depends upon his immense perceptive—especially Individuality, Eventuality, and Comparison—a characteristic obviously hereditary, for throughout all my observation of heads, I have rarely found at least Eventuality as large as in his children. And that love of knowledge conferred thereby, I have rarely seen as strongly manifested. These, conjoined with large Ideality and Language, gave him considerable eminence as a speaker, and indicate fluency, taste, elevation, imagination, and a happy diction, as well as abundance of good subject matter. But Causality comparatively retires, and, though absolutely it is full, by no means leads off his character.

He is methodical, has great Form and Size, and a good share of wit, and those developments which set off talents to advantage, and show to be even more than they are. His is the brilliant, off-hand, available, knowing, practical, and taking cast of mind, instead of the deep and profound; and his entire structure of mind is framed upon this easily working and available model, rather than upon that of profundity or power. These are his leading developments, as examined by the senior editor. What his private character and public acts indicate others must judge; and is evinced in part by the following brief biography:

BIOGRAPHY OF JOHN TYLER.

MR. TYLER was also a native of Virginia. His ancestors traced back their origin to the famous Wat Tyler, who headed an insurrection against Richard II., and lost his life while fighting for the people. The father of the President

was a warm friend of Jefferson, Patrick Henry, and Edmund Randolph, and was a leading and enthusiastic advocate of the Revolution. He removed in 1775 from James City to Charles City, and died in 1813, full of years and honors. He left three sons, Wat, John, and William. John, the subject of the present sketch, was born in Charles City, on the 29th of March, 1790. He was from childhood remarkably fond of books, and at the age of twelve entered William and Mary College, where he immediately became a favorite, not only with his fellow-students, but with the venerable Bishop Madison, the president of that institution. He graduated at seventeen, with much distinction, and devoted himself for two years to the study of the law. At nineteen he was admitted to the bar without any question being asked him as to his age; and such (says a biography) was his success that in three months there was scarcely a disputable case on the docket in which he was not engaged, on one side or the other. The next year he was offered a nomination to the legislature, but declined on account of his youth; but the year afterward, being of age a few days before the election, he was almost unanimously chosen a member of the house of delegates. Here he took sides with the democratic party, and soon became a conspicuous and popular debater. He was elected to the legislature five successive years, on one occasion having received all the votes cast in the county but five—and subsequently, in a congressional election, he received, over a distinguished competitor, all the votes in the county except one.

When the British forces were in Chesapeake Bay, threatening an attack on Norfolk and Richmond, Mr. Tyler raised a volunteer company, which, however, was not called into action.

In 1816 he was chosen a member of the executive council of Virginia; and in November of that year he was elected to Congress over Andrew Stevenson—being then twenty-six years of age. This election was only to fill a vacancy; but in the following March he was re-elected by a large majority over his former competitor, Mr. Stevenson. Mr. Tyler's course in Congress was consistent with the Virginia doctrines of state rights and strict construction of the constitution, and in favor of the unconstitutionality of the Bank of the United States. In 1819 he was re-elected to Congress, and took an active part in the debates upon the Missouri question and the protective tariff. He opposed all restrictions upon Missouri in respect to slavery, and also opposed the policy of a protective tariff. Before the close of this session of Congress ill health compelled Mr. Tyler to resign his seat and return to private life and the practice of his profession. In the spring of 1823, having somewhat improved in health, he was elected to the state legislature, where he became an ardent advocate of a comprehensive system of internal improvement by the state; and many of the finest public works in the state are the result of his efforts in this cause.

Mr. Tyler was elected by the legislature, in December, 1825, governor of the state, and was re-elected during the next session of the legislature. Before the expiration of his second term, however, he was elected to the United States senate in place of John Randolph. Although both gentlemen were democrats, yet Mr. Tyler was supported by the friends of Mr. Adams as well as by those democrats who were disaffected with Mr. Randolph.

In 1824-5, Mr. Tyler supported Mr. Crawford for President, and when the

election was decided in the house of representatives in favor of Mr. Adams, Mr. Tyler wrote a letter to Mr. Clay approving of his course in advising his friends to vote for Adams, who was the second choice of the Virginia democracy. Shortly afterward, however, they changed their views, and Mr. Tyler took rank with the opponents of the administration. Upon the election of General Jackson, to which Mr. Tyler and his friends actively contributed, Mr. Tyler gave it his support in the main, although disapproving of some of his acts. He warmly opposed Mr. Clay's project for altering the tariff to a protective form, the Maysville road bill, and the bill for rechartering the United States Bank. He voted for the confirmation of Mr. Van Buren as minister to England, and sympathized thoroughly with the nullifiers of South Carolina. Upon the promulgation of Jackson's proclamation Mr. Tyler withdrew his support from the administration, and opposed the force bill.

Upon the dismissal of Mr. Duane, as secretary of the treasury, the appointment of Mr. Taney, and the subsequent removal of the public moneys from the Bank of the United States, Mr. Tyler voted for Mr. Clay's resolutions censuring the President, and from that time acted with the opposition during the remainder of Jackson's administration. Having been appointed on the committee to investigate the affairs of the United States Bank, Mr. Tyler made a report exonerating it from many of the charges which had been brought against it. Although opposed to the bank, he did not permit himself to do it injustice. His inflexible adherence to the doctrine of state rights and strict construction effected eventually a separation between Mr. Tyler and the Jacksonian democrats, who subsequently rallied upon Mr. Van Buren as their candidate for the presidency. Near the close of the session, in March, 1835, Mr. Tyler was elected president of the senate, *pro tem.*, by the united votes of the state-rights men and whigs. One of his last acts this session was to vote against the fortification bill.

In February, 1836, the legislature of Virginia instructed its senators in Congress to vote for the famous resolution to expunge from the journal of the senate the vote of censure upon the President, passed March 29, 1834. Mr. Leigh, the colleague of Mr. Tyler, refused either to obey or to resign; but Mr. Tyler gave in his resignation, accompanied by a long and able letter explaining his views and principles.

Mr. Tyler was first nominated for vice president, by the whigs of Maryland, in 1835. He was, however, voted for at that election by the state-rights party of South Carolina, Georgia, and Tennessee. In the spring of 1838 he was elected to the Virginia legislature by the whigs of James City county, and during that session acted with the whigs. The next year he was elected a delegate to the whig national convention, and warmly advocated the nomination of Mr. Clay—expressing his deep regrets that he was not selected. Subsequently the convention offered Mr. Tyler the nomination for the vice presidency, which he accepted. During the canvass his speeches and letters were generally satisfactory to the whigs, and it was certainly the expectation of the country that he would, if elected, co-operate with General Harrison and Mr. Clay in carrying out whig measures. Upon the sudden demise of President Harrison, Mr. Tyler found himself President of the United States, and morally pledged to carry out a series of measures it had been the whole business of his political life to oppose. The consequences are well known to the country, and

need not be detailed here. At the expiration of the term of his administration Mr. Tyler—having, on the 26th of June, 1844, married, as his second wife, Miss Julia Gardiner, of New York—retired to his estate near Williamsburg, Virginia, where he still resides, much respected by his friends and neighbors.

ARTICLE LVII.

UNION FOR LIFE—ITS ANALYSIS, AND WARNING TOUCHING ITS ABUSE.

THE PAIRING principle pervades universal nature. This pairing always obtains between those of opposite sexes, never between those of the same sex. We find it partially in the vegetable kingdom, and in most species of animals. As they entered into Noah's ark two by two, male and female, so a single male associates with himself a single female, and the two become specifically attached to each other, at least during the production and rearing of their young; and the fact is a little remarkable, that the higher we raise in the creative scale, the more distinctly is this principle manifested. The duck, as he glides over the lake, both in its calmness and in its tempest—the deer as he roams through the vast forest—the wild-goose, as it flies from clime to clime, and especially domestic birds of every description, each mate, either annually or for life, and are true to this mate while both are alive; and often even after the death of that mate refuse to associate with another—many beautiful illustrations of which occur in Canary birds.

The philosophy of this principle is perfectly obvious. It requires two parents to bring up offspring. Every child requires both maternal and paternal provision, education, and especially **MOULDING**. A child brought up either without a father's influence or bereft of a mother's care and moulding, is an unfortunate being, and can attain a far less order of perfection than if it had both. That both parents are requisite to provide for their physical wants—a father to obtain the means, and a mother to prepare them in detail—such as clothes, food, etc.—is obvious. Every child equally requires the moulding, the **HOME**-education of both parents. The importance of this is too obvious to need argument, and in this importance this pairing principle has its philosophy. For if one father united with one mother in the parentage of one child, with another in that of another, and so on, and if this mother united with as many fathers as she had children, the perfect family bedlam consequent thereon would utterly destroy the happiness of both parents and children. Even second marriages, or having two sets of children living in the same family, is often fraught with great evil, and requires the highest order of goodness in the stepfather or

mother, to prevent dissatisfaction on both sides. How infinitely worse, then, would be promiscuous parentage.

But, not to dwell upon the rationale, or philosophical necessity and adaptation of this pairing principle, suffice it to say it exists in man, and exists in a far higher degree than in any of the brute creation. That it is one of the wise provisions and creations of the Almighty, that however important the eating, the amatory, the constructive, the benevolent, the reasoning instinct in man, this pairing instinct is placed by nature upon the same creative basis, and was ordained for an equally wise purpose, with the other human elements. If it had not been important, it would not have been created. The Deity never trifles—never makes any thing for nothing—nor especially would He create, as a part and parcel of the human mind, that which, when created, amounted to little.

The mere fact of the existence of this faculty, therefore, in man, should not only awaken our highest admiration, but should induce us most solemnly to respect, and most faithfully to fulfill its conditions and requirements. A man should trifle with his eyes, with his heart, his reason, as quick as with his Union for Life. Nor should any human being, on any account whatever, violate, or fail to comply with this primitive law of his being. That compliance should be two-fold: first, in providing for it—that is, seeking out his mate; and secondly, in being perfectly true for life to that mate.

First, provision. We are bound to make ample provision for every element of our minds. Endowed with the faculty of eating, we are under imperious obligations to see that we have food. Created with friendship, every human being ought to provide himself with associates. Having the property instinct, every individual should see to it that he has the wherewithal provided for supplying future wants—and thus of all our other faculties, Union for Life included. Hence not only should parents aid in the provision of mates for their offspring, just as they do in preparing clothes, food, education, both intellectual and moral, etc., but they should equally make a like provision for this pairing element of their offspring, and give them opportunity to select their sexual mates IN SEASON, so that when this faculty begins to assert its power, the object on which to expend that power shall be at hand; whereas, if this matter is postponed too long, nature, true to herself, will make her own provision; and the hapless youth will FALL in love in spite of himself, no matter how much he may protest against and resist it. Will is powerless when opposed to instinct. If young persons are not provided with lovers, nature will compel them to fall in love at hap-hazard, because love they must, just as they must hunger when they do not provide themselves with food; and the failure to make this provision is the first great cause of most of that matrimonial infelicity which renders so many human beings perfectly wretched, who otherwise would be as perfectly happy. They fail duly to locate their matrimonial affections, until the instinctive workings of this faculty compel them to choose some

one, and frequently that choice, being spontaneous, is ill-assorted, and must either be broken off, or want of cordiality be the consequence. Young man— young woman, just budding into maturity, in the name of your nature I warn you that you make seasonable provision for the exercise of this, a primitive element of your being. And not only should you choose your matrimonial mate, but choose a SUITABLE one; one whom you can love with your whole soul, and love through your entire life; nor cease loving at death, but with whom you can traverse the regions of space as a disembodied spirit, and spend an eternity in the cordial reciprocity of this love principle. For love does not die when the body dies, but will form a part of our being forever; and our true matrimonial mate in this life, must be that mate in the life which is to come.

It is therefore important that you choose the very best one you can, for the influence of the husband over the wife, for good or for evil, is most powerful and perpetual. If a man, therefore, mates with a superior woman, she will be perpetually carrying him onward and upward in the intellectual and moral scale, and the reverse if he choose one inferior to himself, for she will be like lead upon the wings of the eagle. Infinitely important is this suggestion. Would to Heaven that every youth, of both sexes, might read and heed it, for the amount of human happiness and progress which would result therefrom would be literally infinite.

But important as is the right choice, the PERPETUITY or permanency of this pairing instinct is far more so; for it is less injurious to mate with an unequal companion than to break off this affection when it has once become established. It is like breaking a bone, dislocating a joint, amputating a foot, severing a nerve, or violating any other first law of the human constitution. Ay, more, a sacredness appertains to this element which we do not realize in so great a degree touching any other. To every reader I put this question: Run the eye of memory back over the pages of the past, and tell me upon what scenes, what parts of your existence, does it rest as the most perfectly holy of your whole being? It is upon the associations which surround your FIRST LOVE. We all appreciate the scenes of childhood—the domicil round which we played—the chimney corner in which we have sat to converse and to read—the “old oaken bucket that hung in the well”—the fruit tree which, year after year, brought us rich harvests of delicious apples or peaches, and under which we have so many times sat to enjoy its shade and regale ourselves upon its delicious productions—the paths and groves through which we have walked at sunset—the old school-house, where we have learned and played—the church in which we have sung and worshipped, and a thousand other of the first associations of life. We are endeared to them in proportion to the happiness they have conferred upon us; and of all the associations of our being, from the cradle to the very grave, the human mind recurs to none with any thing like that feeling of perfect sacredness with which it recurs to the scenes of first love. This is

the holy of holies of the human soul. We feel that it is perfectly inviolate, and if we have frequently drank from the well with him or her whom we first loved, or together walked through the shady grove, or sat round the fireside, it is this love principle which incalculably heightens the sacredness with which we regard them. And when the object of that love is far, far away, the human mind instinctively repels at once, and even combatively, any advance of another sexual mate; so much so, that when a young man knows that the affections of a young woman are already engaged, he feels that he has no business to approach her as a lover—that he is treading on holy ground—that he is infringing on the most sacred rights of a fellow-human being; and if he himself has previously bestowed his affections, and they have been reciprocated, he has no disposition to bestow them again, unless, and until, he becomes a sensualist at heart; except in case of death, or some like exception—for we speak now of the general law, instead of its detailed qualifications. We would fain bear down effectually upon this point. We would have every reader carry this subject home to the inner recesses of his or her own soul. We would fain have them appreciate the perfect INVIOABILITY AND THE SANCTITY of this emotion. We put it upon their inner consciences. We ask them how they feel when they consult the inner oracles of their being touching this point. We would fain have them realize how deep and all-powerful is this feeling of sacredness and inviolability, for that is the specific point we would now impress; and on that we would build up this inference—that, BY AS MUCH AS YOU FEEL THIS ELEMENT TO BE THUS HOLY, BY SO MUCH IT IS HOLY. This feeling does not lie. By as much as we feel it to be sacrilegious when we have bestowed our affections on another to tear them asunder and bestow them again, by so much it is sacrilegious, and a sacrilege perpetrated upon one of the most sacred elements of the human constitution. As well violate Conscientiousness by knowingly doing wrong, or outrage Benevolence by cruelly torturing our fellow-men, or abrade Ideality by consummating some gross, vile, polluting series of actions, as to violate this pairing principle, or bestow affections upon one which have previously been bestowed upon another. He is a great sinner who does either—and by as great as is the sin, by so great is its consequence, suffering. As no man can break through any established ordinance of his being without inflicting pain upon himself, so no one whose affections have been once bestowed, can transfer them without inflicting a great amount of misery upon himself or herself. I conjure you, O young man and young woman, that you hold these feelings to be as inviolable in practice as you FEEL them to be in the innermost recesses of your being, and that you on no account perpetrate upon them so great an outrage as, when you have mated yourself with one, to transfer your love to another.

Perhaps I ought here to name some exceptions. There may be cases in which a transfer may be desirable. Suppose, for example, a

young woman has bestowed her love upon a young man whose moral character is objectionable—suppose her mate is dead, or is far from her, and there is no prospect of their marriage—suppose she has given off her affections and they have not been reciprocated, and many like cases—we do not say but that a second bestowment of attachment is desirable; for if this element is early blighted in one direction, it must nevertheless be expended in another—for expended somewhere it must certainly be. Yet in cases where one party has never declared his love, and when reciprocity of it has never been manifested, a transfer of it may even be necessary, for there is not then that feeling of sacredness and plighting of which we are speaking; yet even here, those who have experienced this feeling for another, should early make a declaration of their love, and secure its reciprocity at once, or else break off before this element has become fully consolidated; in which event the damage of a transfer would be trifling. In cases where the first love shall be excessively unfortunate in its object, a transfer may be a lesser evil, and therefore to be chosen; but if the first part of our article were duly heeded, such ill-assorted matches would never occur; so that there is, after all, no real need of making these exceptions; nor, if both parties fulfilled the conditions of health, would death ever separate true lovers, except in rare cases of accident, etc.; but we repeat, it is not the purpose of this article so much to dwell upon the minor exceptions to this law, as to state the law itself, and induce as many of our readers as possible to fulfill it.

From this it is obvious that where the love is once placed and reciprocated, the parties should take the utmost pains to draw out and cultivate the other's love, and thus bind each to the other in stronger and still stronger cords of mutual attachment, day by day, through life. Nor should any coyness or maiden modesty be allowed to prevent the full, free declaration of sentiment to the party beloved. When this love exists in one and not in the other, a free avowal from the loving party at once brings the matter to a crisis; and if the other party is indisposed to a union, the loving party will naturally, and almost by instinct, cease to love; for the very nature of this Union for Life is, to love those who will RETURN that love.

Nor is there more impropriety in the female making this declaration first, than in the male; but as the love principle is strongest, and instinct more acute in woman than in man, she can make a better selection of those whom she can love and who can love her than it is possible for the man to make.

But the main thought of this article is now out. First, PROVISION for this love instinct; and secondly, holding it as PERFECTLY SACRED AND INVIO-LATE for life, including the CULTIVATION of this sentiment through life, and each party doing their utmost to bind and cement together their mutual affection, and make each other perfectly happy in each other.

It should, however, be added, that this feeling knows nothing about LEGAL wedlock, although it is the very essence, and soul, and constituent ele-

ment of wedlock proper. This is nature's marriage, and rises above that man-made ceremony which we now call marriage. Not that the latter should be disregarded, for it should never be consummated except where Union for Life leads the way. Legal marriage should always follow in the footsteps of this, nature's marriage; but where the two do not accompany each other, by so much as nature is stronger than art, and God than man, by so much should Union for Life take precedence over that mere man-made ceremony, which is, after all, but a recognition before men of this inward union. But we need not qualify, yet will close by most solemnly warning parents, if they would not literally destroy their sons and daughters, never to interfere by way of breaking off matches. They should take this matter in hand seasonably, and guide the affections of their children upon proper objects; yet if those affections are once fastened, it is a most dangerous experiment to attempt to tear them asunder. Besides, by a law of nature, the more lovers are opposed, the more strongly they cling to each other; so that an attempt to violently thwart love, only secures the very object you would prevent. If you can not influence your children by reason and persuasion, let them take their own course. But all parents might and should have so perfect a control over their children, that they will not for a moment think of bestowing their affections except in accordance with their parents' advice and consent. Still, it is not our purpose, in this article, to run out all these side points, but only to state the great law of pairing, its inviolability, and the imperious importance of properly placing it, and, finally, of CULTIVATING the highest order of conjugal union between all those who experience the mutual drawings of this sacred principle.

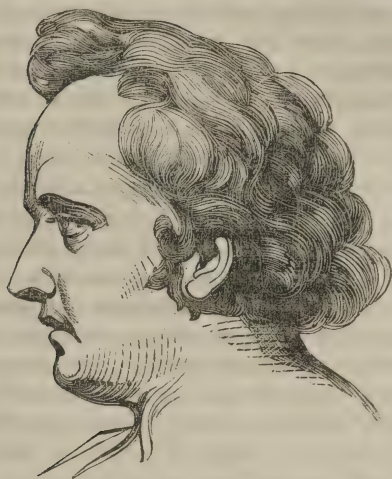
ARTICLE LVIII.

PHRENOLOGICAL CHARACTER OF PROF. JAMES J. MAPES, WITH A LIKENESS.

BY CALVIN TOWNSEND.

THIS gentleman has great strength of physical system, and an extraordinary amount of vitality, measuring around the chest forty-five inches; has strong powers of endurance, a full degree of activity, united with a large development of the executive faculties. Hence he is a man of restlessness of disposition, and great energy of character; can not remain quiet, but must be continually doing SOMETHING; is disposed to drive with uncommon energy, for the time being, whatever may engage his attention.

Prof. Mapes has a very large brain—measuring around its base twenty-three inches and three quarters, with a proportional sincipital region. Few persons, indeed, are endowed with so large a mass of matter as the organ



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of thought. The social region is very large, particularly the organs of Amativeness and Adhesiveness. He is, therefore, strongly attached to his friends, family, and home; and will push many enterprises, with the strong desire that they may contribute to the happiness of his friends and family. Has but average Concentrativeness; will therefore easily adapt himself to change of occupation, and will be likely to have a good many "irons in the fire;" has large Combativeness and Destructiveness, and will therefore drive with resistless energy whatever commands his powers at the particular moment. These organs, united with his very large Mirth, give him extraordinary powers of sarcasm and irony; but he will not often use them so as to give offense, for he has very large Approbativeness and Benevolence. His large Combativeness and Destructiveness, combined with his large Hope, give him a great amount of enthusiasm, and lend uncommon resolution to all his undertakings; will not be easily discouraged, but, in case of failure, will be disposed to try again. Has but moderate Acquisitiveness, therefore will care but little about the accumulation of money as an END—only desires it as a MEANS. Is kind-hearted and generous in money matters, even to a fault. Has very large Constructiveness, united with large Ideality, very large Calculation and Causality, and large Comparison; has therefore a great propensity to invent, plan, and make things; more disposed to investigate the principles and philosophy of mechanics, than to go into the drudgery and use of tools. Has also large Imitation, Form, Size, and Locality; is therefore possessed of talents of a very high order for drawing and engraving, should he turn his attention in that direction. Ideality is from large to very large; he will therefore desire perfec-

tion and finish in every thing under his superintendence. He has large Marvelousness, which, united with large reasoning organs, will give a love of inquiry, a disposition to look into the wonderful and the new, to give unbidden and new thoughts a hearty welcome, and to investigate the REASONS of all phenomena. With Cautiousness only average and Acquisitiveness moderate, will be wanting in practical financial talent; but having large or very large reasoning organs, and very large Calculation, will be an excellent THEORETICAL financier—will readily see the causes, principles, and results involved in complicated data, but will not be stimulated by Acquisitiveness so as to put forth the necessary PRACTICAL means for the perfection of great financial schemes, requiring much labor and patience. His cerebral organization is such as to impart courage, enthusiasm, earnestness, love of liberty, self-reliance, extraordinary ambition, very strong social feelings, uncommon mechanical ingenuity and inventive power, strong reasoning ability, great powers of imitation, a strong and unconquerable desire to have every thing receive the highest degree of polish and finish, very excellent powers of analysis, with extraordinary capacity to remember all events as well as principles of which he once acquires a knowledge, and with a physical constitution that can sustain him under any amount of labor, physical or intellectual, which these combinations will be likely to inspire.

The brain, as above stated, is of extraordinary size. Many of the phrenological organs are LARGE, and several VERY LARGE—those particularly which are calculated to give great ability and prominent characteristics. Such a brain, thus developed, must have an extensive and commanding influence—must impress its own power and ability upon a large and extended circle—must move in a sphere that can not fail to attract attention.

BIOGRAPHICAL SKETCH.

JAMES J. MAPES was born in New York, May 29th, 1806. When but eight years old he succeeded in the bold experiment of manufacturing GASLIGHT; and immediately George Youle, Esq. enlarged the plan of the youthful chemist, and lighted his extensive factory in the same manner, it being the FIRST building lighted with GAS in the city of New York. His mind has always been daring and inventive. At seventeen years of age he delivered a full course of lectures in New York on military tactics, embracing a very extensive range, from the school of the soldier to the more complicated duties of the field marshal. These lectures attracted much attention. In the last he represented, by means of a didactic model, the advance of Napoleon upon the city of Moscow, which was regarded by many of the general officers in attendance as a FETE of great ingenuity.

At the age of twenty-one he commenced business as a merchant, having served a previous clerkship. For a few years he was successful, but failed in 1832, from a combination of causes which no human sagacity could foresee. He gave much attention to the arts and sciences, even while engaged in active business, and succeeded in painting, engraving, and drawing, without adopting the ordinary routine of discipline. His pictures were exhibited at the National

Academy of Design, and secured the commendation of the critic. His name is found among the earlier honorary members of that institution. He was most devoted, however, to the business of the chemist, in which he acquired a most enviable reputation. He was appointed Professor of Chemistry and Natural Philosophy to the institution above named, in which capacity he delivered one of the ablest courses of lectures on the chemistry of colors that was ever delivered on that subject. About this time he was a member of the old New York Scotch Club, to the hilarity and interest of which he is said to have richly contributed by his great powers of imitation, which gave his recitals peculiar force, inasmuch as he could successfully mimic the various dialects, manners, etc., of his characters. He has long been a member of the Lyceum of Natural History, in which he has taken part as one of its most prominent members. On account of his acquirements and various learning in natural history, chemistry, and the various physical sciences, the honors of learned societies have been showered upon him, both at home and abroad. He is an honorary member of the Scientific Institute at Brussels, the Royal Society at St. Petersburg, the Geographical Society of Paris, and many other learned societies and scientific institutions in Europe and America. Several of our own universities have awarded him the honorary degree of LL.D.

Prof. Mapes has devoted much time and attention to mechanical philosophy, and was the first man who ever opened an office in New York as consulting engineer. He has since been appointed Professor of Chemistry and Natural Philosophy as applied to the useful arts, to the American Institute. His lectures before the American and Mechanics' Institutes, on mechanical philosophy, chemistry, natural philosophy, etc., etc., have received the most flattering encomiums from the highest sources. As an analytical chemist he has few superiors in this country. His analysis of beer, made at the request of the Senate of New York, and beer and wines for the temperance societies, are regarded as standard experiments. He is the first manufacturer of epsom salts from the hydrobisilicate of magnesia, and the author of many improvements in distilling, dyeing, tempering steel, etc., etc. In 1832 he invented a new system of sugar refining, many features of which are still in general use. He invented, about the year 1846, an apparatus for manufacturing sugar from the cane, which is now extensively used in Louisiana, and several other Southern States, and the West India islands. He is the inventor of a plan for the manufacture of sugar from West India molasses, which has long been adopted and used by nearly every State in the Union. He is the inventor of a machine for tanning leather; and also a machine for separating molasses from sugar by centrifugal force and pressure, as well as many other instruments and machines of a useful character, and which have been extensively approved and adopted.

In 1844, Prof. Mapes was elected President of the Mechanics' Institute of New York, where he successfully introduced that system of mutual instruction known as conversational meetings. He established classes for the arts of design, and other branches necessary for the completion of a mechanical education. In 1842 he became the editor of the "AMERICAN REPOSITORY OF ARTS, SCIENCES, AND MANUFACTURES," a work of about 2000 pages, 8vo., and universally regarded as a work of the highest merit. In 1846 he advanced his views of agriculture before the American Institute. Their novelty excited the derision of many intelligent men, and the pity of his friends. He was regarded

as wild and visionary in the extreme, and it was even hinted that he was becoming insane. Soon after this, however, Liebig's Agricultural Chemistry appeared, when it was ascertained that the professor's and learned German's views harmonized with exactness, and were clearly demonstrable. But it was not the first time in the history of science that a premature grin of scorn has been succeeded by feelings of deep mortification.

In 1846 he removed to Newark, New Jersey, and located upon a small farm, with the view of applying himself to agricultural chemistry. He soon moved the organization of the "Franklin Institute of Newark," the object of which was the instruction of its members in the mechanic arts. Before this Institute he delivered one lecture each week for twelve months; and on the erection of the spacious building belonging to the Library Association of Newark, he delivered twelve lectures on physics, which were replete with sound philosophy, and evinced an extensive acquaintance with the territory of nature over which he ranged. He is now industriously engaged in agricultural pursuits, and by his knowledge of chemistry and acquaintance with those agents which can be most profitably employed in his business, his farm has become a model, and by far the most fertile and productive of any in New Jersey. During the winter evenings, he spends his time in lecturing upon the sciences of agriculture and horticulture, in the various towns of his adopted state. He is the editor of a monthly periodical, called the "WORKING FARMER," which, from its success thus far, and on account of the well-known abilities of its conductor, promises successful rivalry with the oldest papers on the subject to which it is devoted. The public prints in New Jersey have given the most flattering notices of his abilities, and have cheerfully and emphatically awarded him their highest encomiums for his extensive attainments and usefulness.

The agricultural bureau recommended by General Taylor has been earnestly advocated by Prof. Mapes, and his writings upon the subject probably took the lead in suggesting the organization of such a department. Should it be perfected, a more able and suitable appointment could not be made than to place the learned professor at its head.

It will thus be seen that this gentleman's phrenological developments are strikingly in harmony with his well-known character, affording one more item to the thousands already collected, which go to demonstrate the claims of this science to truth.

ARTICLE LIX.

BUILDING UP ONE'S SELF.

In the order of nature many kinds of architecture exist. The sturdy oak is built up, layer by layer, and piece by piece, through a long succession of ages, till it attains its power of structure and noble magnitude. Solomon's magnificent temple was put up stone by stone, and room after room, until the whole was completed.

But has it ever occurred to you, O young man, that like architectural principles appertain to your own self? You yourself are a temple, and must be BUILT UP little by little, to whatever dimensions you may ultimately attain. Unlike Jonah's gourd, which sprang up in a night and withered in a night, you are to be the growth of a lifetime; and it should be your great object to build up at the different periods of your being those portions which, in the order of nature, require building at the first, middle, and last of life.

As the first thing to be done in every kind of structure is to lay the foundation, so you, in your youth, must lay that foundation upon which you would build in after life; and as that foundation should be dug deep, and laid strong, so it should be the first purpose of every young man to lay a foundation deep in the first principles of nature, and thoroughly cement it in every part by one continuous course of obeying her laws. In general, young men are in a hurry to put on the roof before they get the corner stones well laid, and hence many an edifice falls to the ground. But it is time to put on the superstructure after the foundation has been completed. If a young man gets his life fairly and well BEGUN at twenty-five or thirty, he has done a great work, and should be contented. The order of nature is for a young man to lay out largely, and spend both time, labor, and capital in properly commencing the work of life. He should build himself up with a good name by always doing exactly as he agrees. By this we would include credit in business, and a reputation for perfect integrity, than which young men will find few things more advantageous.

But all this, however important, is only the mere beginning. If young men properly build up their INNER SOULS, attend to the formation of RIGHT MORAL MOTIVES of action, and thoroughly DISCIPLINE THEIR MINDS, it matters little what people think of them, for a good name will always come of good conduct. It is the INSIDE of your house that you have to build, and what is outside will then take care of itself.

You have to build up every one of your faculties. Thus, Acquisitiveness is to be wrought up, little by little, day after day, until it has earned both capital and the knowledge of using it, so that, in after life, little labor will secure ample competency. So the conjugal relations are to be built up, day by day, and year after year, until your affections become perfectly blended with the object of your choice. So of appetite—it should be trained and disciplined to choose those things which are best, as it will soon come to do, provided the right kinds of food are furnished it. And you are to build up right habits in every respect; for if you only START right it is perfectly easy for you in after life to do exactly as you should.

But most important is the proper building up of SELF-ESTEEM. Every human being should build himself up IN HIS OWN EYES—should learn duly

to respect himself, and always award to himself the dignities, privileges, and prerogatives of the man proper; and by cultivating due self-respect he will instinctively be kept from many low-lived and vicious indulgences into which he might otherwise fall; and certainly will thereby be kept out of low company. Every man should learn to trust himself—should measure his own strength, and know exactly what he can do, and what he can not, and should go to the full extent of his capacities. For of what use is power when it lies dormant? It is a great point for a man to put forth whatever of power he may possess, because he will thereby re-increase that power, just as a strong man, by the very exertion of his strength, becomes stronger, whereas in non-action he becomes weaker.

There is a high standard of moral excellence to be built up by a scrupulous course of right action from boyhood through manhood to old age. No man should ever allow himself to do what he knows to be wrong, even in trifling matters, because he will thereby weaken his moral tone.

Veneration, too, requires strengthening by discipline, and enlargement by exercise. Day by day he should learn something of God through His works, calculated to heighten his veneration for the Father of us all. Nor can he build up a more important element of his being than this.

Taste, too, or a feeling of refinement and purity, requires development, as does also a love of nature and her works. Indeed, every young man should become assimilated to, and attuned in concord with nature and her harmonies. Upon the importance of learning the proper use of tools I need not enlarge; for every man, rich and poor, will find it one of the handiest and most useful faculties he can cultivate.

Memory, too, in all its various departments, that is, each of the intellectual faculties, separate and combined, requires gradual and effectual enlargement and strengthening day by day, from childhood to the grave. More especially should REASON be thoroughly disciplined and constantly exercised, not merely in the form of devising ways and means for the attainment of given ends, but equally in reasoning proper, or the direct exercise of Causality and Comparison in the ascertainment of laws; and their application to the investigation of other laws. But, not to particularize, let every young man consider what sort of a building he would form for himself, and let him labor assiduously upon that building, laying this part as he wants it, and forming that as he desires, until he has wrought himself up into the perfect stature of a perfect man. He should thus continue to grow wiser and better as he grows older, until death becomes the stepping-stone to a still higher order of existence, and puts him in possession of far better facilities for perfecting that self-structure of which we lay the foundation in this life.

WHATEVER is begun in anger ends in shame.—FRANKLIN.

ARTICLE LX.

PHRENOLOGICAL DESCRIPTION OF THOMAS DARCY M'GEE, ESQ., EDITOR OF THE "NEW YORK NATION," AS GIVEN BY WILLIAM O'BRIEN.

MR. MCGEE possesses an extremely vigorous and powerful constitution, evidently inherited from a healthy and long-lived ancestry. His temperaments are harmoniously blended; his brain large, compact, well-balanced, very active, and capable of sustaining a vast amount of mental occupation without exhaustion.

His moral sentiments govern his powerful intellectual faculties, directing them to the advocacy of the social improvement, happiness, and exaltation of mankind, particularly those branches derived from, as well as those in every way connected with, the land of his nativity.

As a son, his reverence for parents is ardent, pure, and profound; as a husband, his love is tender, deep, and devoted; as a father, intensely, though not unwisely fond, and as a friend, most sincere, warm-hearted, and generous, eminently social and hospitable, and happy and hilarious in congenial society.

His very large Inhabitiveness, and large Adhesiveness, Veneration, and Benevolence point him out prominently as a patriot, while his Conscientiousness being large, and his Self-Esteem, Approbativeness, and Acquisitiveness being only full, show that his patriotism is of the purest order.

Home and country, family, friends, and kind, are the prevailing sentiments that fill his mind. When he muses, it is of them; when he would write, they crowd to his pen; when he prays, their names mingle with the language of adoration; when music, the heart-touching music of his native land, which he FEELS the most, bears off his thoughts on the wings of imagination, it is only the more rapidly to friends and "sacred home."

With large Continuity and reflective organs, he is disposed to consider every subject maturely; is connected, clear, and methodical in style; fond of flowery and metaphorical language, illustrations, and similes; a good speaker, but a much superior writer; very fond of poetry, oratory, and "belles lettres," in which nature has given him the power to be both a proficient and a critic.

He has much love of existence without fearing death; is not contentious, while both resolute and courageous, neither courting or avoiding danger or opposition; a lover of debate, in which his powers shine forth pre-eminently, in proportion to opposition. When much hurt or annoyed, feels deep-toned indignation, but never cherishes resentment after the subsidence of excitement. He has a good appetite, which he holds in complete subjection—is neither dainty nor fastidious, yet enjoys both food and drink with a hearty relish; labors zealously for the acquisition of money or prop-

erty, yet only as a means to many ends, as the indulgence of several noble faculties calls frequently on his treasury.

Candor and truth he is an ardent lover of, and detests falsehood and duplicity, yet can easily conceal his business or intentions when prudence dictates. He is brave, cool, and resolute in danger, with fortitude indomitable, never yielding any thing to opposition, though willing to grant much to entreaty. He is not sufficiently cautious where personal danger should be apprehended; has a high sense of honor and regard for character, and full sense of dignity, independence, and self-reliance; is neither proud nor haughty, but affable, courteous, and polite; is imbued with the highest sense of justice, is strictly conscientious, and is unflinchingly firm and persevering in all his undertakings.

Hope always precedes and smiles encouragingly on all his enterprises, and her rainbow is manifested to him even in the storms of adversity; he is quite sanguine and cheerful, yet generally realizes his expectations, and his elastic spirit always surmounts and soars above present difficulties. The light side of every picture, and the most favorable view of men's characters and actions are first presented to his imagination.

He is open to reason and conviction relative to the marvelous, the supernatural, and the wonderful; is largely imbued with the sentiment of veneration and adoration of the Deity, and feels profound respect for such antiquities as have been consecrated to His worship. The contemplation of all memorials of the past yields his mind a pleasure subdued and holy. He is eminently suited to be an historic antiquarian and biographer.

Generous, charitable, and humane, he strives to do all the good that lies in his power, evinces the liveliest sympathy for the distressed and afflicted, and feels completely happy when he can serve any one; is extremely fond of the ideal and sublime, whether in nature or art, and is possessed of good constructive power, and talents for machinery and invention. Although gifted with good taste and judgment in the fine arts, he is deficient in a due development of some of the faculties necessary to perfection in the practical application of his ideas; is particularly fond of mirth and wit; possesses keen perception of the ludicrous, and, like the Irish diamond, his witticisms are not intended to cut, but to sparkle and delight. He would make a superior melo-dramatic writer.

He has strong powers of observation and individualization, and desire to know the component parts of the material world; but his knowledge, powers of judgment, and memory of their size, weight, and color, are little better than average. He possesses excellent talents for geometry, a good faculty for calculation, a vivid memory of places or localities he has been in, and a good general memory of all important events that he has seen, heard, or read of; can always call to mind where, and nearly when, he has seen men or things, and in what book, and part of it, he has read certain passages, although many years may have elapsed.

Simple, but not complex, harmony yields him much delight. He is an admirer of the ever-varying and expressive tones of the human voice, whether in singing, reading, recitation, or declamation; the voice of nature, too, has a peculiar charm for him: the whisper of the summer breeze, the murmur of the mountain rill, the roar of the torrent or the thunder, the raving of the tempest, or the wild wail of the stormy ocean.

He possesses powerful intuitive knowledge of human nature, and is apt to judge of men by their physiognomy and conversation; loves to study deeply into the nature of man, and the origin, cause, and destiny of his being, as well as to trace all effects to their proximate and original causes. Even from childhood he must have been given to reflection and philosophy. He has great power in planning business, and arranging relative to the modes and means by which it is to be effected, and possesses, to a very considerable degree, the happy power of making himself agreeable to all classes, and of readily winning confidence and affection.

BIOGRAPHICAL SKETCH OF THOMAS DARCY M'GEE, ESQ., EDITOR OF THE
"NEW YORK NATION."

THIS gentleman was born at Carlingford, county of Louth, Ireland, April 13th, 1825, and though only twenty-five years of age, has performed herculean labors in literature and politics.

He was bred up in Wexford, where his father and family still reside. In April, 1842, being then but seventeen years of age, he emigrated to this country, and formed a connection with the "Boston Pilot," of which he became editor during the years '43, '44, and the early part of '45, in which position, notwithstanding his great youth, he gave the most complete satisfaction to its subscribers, whom he guided with the skill of an "ancient mariner" through that stormy political period of Irish politics.

The consummate skill and talents which he evinced in conducting the "Pilot," procured him an invitation from the "Dublin Daily Freeman," one of the leading and most widely circulated papers in Ireland. This highly satisfactory invitation he recrossed the Atlantic to accept, and arrived in Dublin on the 1st of June, 1845.

The "Freeman" being the organ of Daniel O'Connell, then in the zenith of his political fame, but whose tactics were inimical to the views entertained by Mr. M'Gee, in the month of April, 1846, he resigned his position with the paper, which, however lucrative, he deemed it not consistent with honor and patriotism any longer to sustain.

He next became one of the writers of the "Dublin Nation," a paper second to no other in Europe or America for literary and political ability. At the close of the year '46, he called and organized the first successful meeting against O'Connell ever held in Dublin. Thus, like a second David, he smote this political Goliath "in his forehead." From those meetings originated the celebrated Irish Confederation, of which talented body he became secretary, in the latter half of the year '47, but resigned in January, '48, when a revolutionary policy was proposed, in order that the expression of his opinions should be completely unshackled.

About this period he returned to the "Nation" and at the arrest of its editor, Charles Gavan Duffy, Esq., Mr. M'Gee became its sole editor. Meantime he continued to act as a member of the council of the confederation, and was appointed one of the secret "Committee of June," 1848, to transact the private details of the attempted revolution. In the same month he was arrested for "seditious speaking," but was speedily liberated, the bills of indictment having been ignored.

On the 27th of July following, he was proclaimed in the Hue and Cry, and a large reward offered for his arrest, and the ensuing month of August was spent by him in a fruitless attempt to organize a rising in the northwestern district.

After the arrest of Smith O'Brien, Meagher, and the other patriot leaders, seeing the utter futility of effecting the desired object, he traveled to Derry, whence he embarked for this country in the disguise of a priest. On the 10th of October he landed at Philadelphia, and on the 25th of the same month issued the "New York Nation," which has ever since been conducted by him in a manner highly creditable to his rare literary and profoundly pure and patriotic character.

Although eminently successful in this undertaking, it is the intention of Mr. M'Gee to return soon to his native land, whither, independent of his own longings, he has been pressed to return by his noble friend and patriot coadjutor, the editor of the "Dublin Nation," to aid him once more in morally and intellectually working out the political regeneration of their beloved country.

Besides the literary matter of the various papers he has been concerned in, Mr. M'Gee has been a voluminous and highly eloquent public speaker and lecturer, and is the author of the following works, viz.: "Life of St. Columbkille, Apostle to the Picts," "Life of Art M'Murragh," "Lives of the Irish Writers," "Historical Sketches of O'Connell and his Friends," "Memoirs of C. G. Duffy," etc., etc.

WILLIAM O'BRIEN.

NEW YORK, June 10th, 1850.

ARTICLE LXI.

THE BRAIN—ITS ANATOMY AND PHYSIOLOGY.

BY A. P. DUTCHER, M.D.

INTELLIGENCE is the most exalted attribute of man. According to some modern physiologists, this phenomena depends upon the brain for its existence and development. Others, however, regard it as proceeding from the SOUL, a being derived from the Divine Essence. We will not, in this place, undertake a discussion of these two modes of contemplating mind, but will endeavor, in a future number, to show that we have no knowledge of the existence of mind only in connection with living, original matter.

ANATOMY OF THE BRAIN.

Anatomists usually divide this organ into three parts: the CEREBRUM, the CEREBELLUM, and the MEDULLA OBLONGATA.

1. The cerebrum is that portion which occupies the whole frontal part of the skull, and a great part of the occipital portion. The cerebrum is divided into two hemispheres, and each hemisphere is again subdivided into three lobes—the anterior, middle, and posterior lobe. The whole substance of the cerebrum is distinguished into two parts, differing much in their color and general appearance: the CINERITIOUS substance forming the peripheral portion, which is of a reddish gray color, and the MEDULLARY substance forming the central portion, of a bluish white color, and generally of a soft consistence. The cerebrum constitutes about five sixths of the entire brain.

2. The cerebellum, or little brain, lies immediately below the cerebrum, and resting on what is called the BASILAR part of the occipital bone. It is divided into two lobes, one of which lies on each side of the crucial ridge of the above-named bone. The cerebellum is generally of a firmer consistency than the cerebrum. It is, however, formed of the same cineritious and medullary parts as the great mass of the cerebrum; but the medulla interval matter presents an appearance somewhat different; for on a section being made, it appears branching like a tree, and has been called ARBOR VITÆ, or tree of life.

3. The MEDULLA OBLONGATA is situated between the lobes of the cerebellum and the middle lobes of the cerebrum, from which it is separated by a medullary part, called PONS VAROLII; it is through this that the different parts of the brain are principally united. The SPINAL MARROW, as it is commonly called, is merely a continuation of this part of the brain, and takes its name as soon as it enters the VERTEBRA. This part of the brain, like the rest, is made up of cineritious and medullary matter; but the medullary substance forms the peripheral, and the cineritious the central portion; this latter being disposed in a crucial direction.

The exterior of the brain is arranged in convolutions or folds. The convolutions appear intended for the purpose of increasing the superficial extent of the brain with the least possible enlargement of its absolute size. "In certain lower classes of the inferior animals," says Charles Bell, "there are no convolutions. As we ascend in the scale of being, they increase, and in man above all other animals, are the convolutions deeper and more numerous; consequently the cineritious greater, and its extension of surface beyond that of all other creatures."

The surface of the brain is surrounded by three membranes. The first is a very thin transparent membrane called the PIA MATER (natural mother) which sinks down into its furrows, and serves to convey the blood-vessels to the different parts. Immediately above the pia mater, is an extremely thin membrane, called the ARACHNOID, on account of its extreme tenuity, resembling a spider web. It covers the brain uniformly, without passing into its folds or cavities. It secretes matter to lubricate the surface of the pia and dura mater. The DURA MATER (hard mother) is a thin but strong opaque membrane lining, and strongly adhering to the inner surface of the skull, and which embraces the outer surface of the brain above the membrane last mentioned. These mem-

branes are pliant in the highest degree, and accommodate themselves precisely to the figure of the brain.

It is a fundamental principle in the animal economy, that in proportion to the intensity with which the function of a part is performed is its supply of blood. Hence the brain is very profusely supplied with blood, in so much that it is estimated that four times more blood circulates here than in any proportionate weight of the body. This is the most moderate calculation that I am acquainted with, and it has been formed from a series of the most accurate experiments upon other parts of the body. There are certain peculiarities in the circulation of the brain which we might notice, but as it is not our design to enter very minutely into its anatomy, we will pass over them for the present.

The brain being composed of a soft homogeneous matter, extremely delicate in its texture, nature has taken uncommon care to protect it from injury. The hair, by its quantity and arrangement, is admirably designed to weaken the effects of blows upon the head, and keep it uniformly of the same temperature, independent of the surrounding atmosphere. And as it is impregnated with an oily substance, it imbibes but a small quantity of water, and dries rapidly. The cranium, by the peculiar hardness, arrangement of its bones, shape, and strength, protect it in a wonderful manner from pressure and violence of most all kinds. The arrangement of its bones are such, that if pressure be exerted upon a given part of the head, it will be distributed from this point to all the rest, and is therefore less felt by the brain. The dura mater is also a protection to the brain, being arranged in such a manner as to protect one part of it from another. And, indeed, without the folds formed by this membrane, one hemisphere of the cerebrum would press upon the other, and the cerebrum would compress the cerebellum when the head is erect; so the different parts of the organ would destroy each other.

One of the most extraordinary things connected with the brain is, that the organ of sensation should itself be insensible. To cut it gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. But there is one fact more wonderful still. Large portions of the cerebrum may be taken away, without destroying life or materially impairing the intellect, particularly if the injury be confined to but one hemisphere. Numerous cases of this description are on record. The following is from Sir Astley Cooper's Lectures on Surgery :

"Mr. Davie, an apprentice of the late Mr. Chandler, came to me when I was in this hospital (St. Thomas'), and said, 'Look here, sir,' at the same time showing me a portion of brain, with a piece of the pia mater attached to it. I went to see the man, and found the representation of Mr. Davie correct; there was a lateral fracture of the os frontis, through which a portion of the brain protruded. His mind was not much affected, neither were the bodily powers in the least disturbed; no bad symptoms of any kind followed the injury; the wound healed most favorably, and he was soon discharged from the hospital."

To be continued.

THE mind, rather than the body, demands the more diligent care, as well as assiduous cultivation.

MISCELLANY.

THE WORCESTER FEMALE CONVENTION.—The most important problem of the age—the one which lies more at the basis of human progress and improvement than any other—remains yet to be solved. That problem is the true position and sphere of woman. That she has not heretofore enjoyed more than a moiety of her natural privileges and rights, and that she is too generally treated more as a serf than as an equal, is not to be disputed. That something should be done to elevate her is obvious, and that by so doing we most effectually secure the progress of the race is equally apparent. That it is high time some great popular movement, designed to secure these ends, were made is equally unmistakable; and that that movement should be made immediately is not a matter of doubt, for the sooner this great end is attained the better. In the destiny of the race the time has now fully come to place woman in her true position. That she herself feels the throes and struggles of her nature to relieve herself from bondage and attain a more exalted station, she has shown by having called a convention to meet at Worcester, on the 17th and 18th of October, the thought of which is to secure this and kindred ends. The move is a good one, and should have the cordial concurrence of every lover of both the sex and the race. Many old-style conservatives will undoubtedly jeer at the movement, and many others wonder what they will find to talk about and do; yet time will show that it is imperiously demanded, and will result in good.

We fear, however, that as one extreme follows another, and as woman has been too generally excluded from the deliberations of men, men will be excluded from the deliberations of this convention. It is announced as a convention of **WOMEN**. This is obviously an error. If man will not do the work, and if women will not take hold in conjunction with man, it is obviously best that she take hold alone. But the true *modus operandi* is for **BOTH** sexes to **UNITE** in this movement. It is not so much for woman to elevate herself, nor for man to elevate woman, as for both to meet in consultation, each earnestly inquiring what can be done to elevate and improve the feminine. There should be no female conventions, no male conventions; but all conventions should **COMBINE** all the qualities of the male sex with all those of the female. In plain English, society has overlooked this great law, that the sexes hold exactly the same relation to each other in their **COLLECTIVE** capacity, that husbands and wives hold toward each other in their individual relations. As, in all the affairs of life, the married pair should mutually consult **WITH AND FOR EACH OTHER**; and as it requires the heads and hearts of **BOTH** successfully to plan and carry forward all the important, and even all the detailed affairs of their lives, so the sexes are virtually man and wife, and hence man should make no

move without the concurrence and aid of woman, and woman none without the help of man. It would be well, yet is not exactly the thing, for men to meet together in convention inquiring what can we do for woman, and thus for woman to meet in convention to inquire what she shall do for herself, or for man; but the true philosophy is for men AND women to meet in the convention to inquire what they shall do for woman, and then to inquire what they shall do to elevate the man. Thus the sexes should mutually act and react upon each other for good; each studious to see wherein they can the most effectually promote the elevation of the other, for by so doing they promote their own. Indeed, in the economy of nature, man should mould and elevate woman, and woman man; so that men should by all means engage in these deliberations. But this is their business, not ours. Suffice it for us to tell what is proposed, and what should be, and leave those noble-hearted women who have called this convention to manage it their own way. In this, however, they may fully rely, that whatever the American Phrenological Journal can possibly do to give woman character, position, enlarged spheres of exertion, and scope for influence, it will do with all its might, and can assure them they may draw largely upon its pages, both to herald forth their convention, and subsequently to carry forward a cause which lies so near the foundation of human progress as does the elevation of woman, and to which it has for years devoted so many of its articles.

SIGNS OF THE TIMES.—One which may be looked upon as a great evidence of progress or reform is the improvement in architecture, both as regards utility and beauty, nor do we know of any other one who so well understands and has explained our ideas on this subject as A. J. DOWNING, in *THE ARCHITECTURE OF COUNTRY HOUSES*, including Designs for Cottages, Farm Houses, and Villas, with remarks on Interiors, Furniture, and the best Modes of Ventilating, recently published by D. APPLETON & Co., New York. Mr. Downing understands the “beauty” of “adaptation” and “utility.” Price \$4. Our readers will not expect us to inform them, in a mere notice, of the contents or principal ideas of a work containing 484 pages octavo, but we wish they would all endeavor to read the book for themselves. It is got up in a style to please the most correct taste, and is illustrated plentifully by 320 beautiful plates. The following we extract from the preface:

“There are three excellent reasons why my countrymen should have good houses.

“The first is because a good house (and by this I mean a fitting, tasteful, and significant dwelling) is a powerful means of civilization. A nation whose rural population is content to live in mean huts and miserable hovels, is certain to be behind its neighbors in education, the arts, and all that makes up the external signs of progress. With the perception of proportion, symmetry, order, and beauty, awakens the desire for possession, and with them comes that refinement of manners which distinguishes a civilized from a coarse, brutal people. So long as men are forced to dwell in log huts and follow a hunter’s life, we must not be surprised at lynch law and the use of the bowie knife. But when smiling lawns and tasteful cottages begin to embellish a country, we know that order and culture are established. And as a first incentive toward this change is awakened in the minds of most men by the perception of beauty and superiority in external objects, it must follow that the interest manifested in the

rural architecture of a country like this, has much to do with the progress of its civilization. * * * * *

"After the volumes I have previously written on this subject, it is needless for me to add more on the purpose of this work. But it is, perhaps, proper that I should say, that it is rather intended to develop the growing taste of the people, than as a scientific work on art. Rural architecture is, indeed, so much more a sentiment, and so much less a science, than civil architecture, that a majority of persons will always build for themselves, and, unconsciously, throw something of their own character into their dwellings. To do this well and gracefully, and not awkwardly and clumsily, is always found more difficult than is supposed. I have, therefore, written this volume in the hope that it may be of some little assistance to the popular taste. For the same reason, I have endeavored to explain the whole subject in so familiar a manner as to interest all classes of readers who can find any thing interesting in the beauty, convenience, or fitness of a house in the country."

VENTILATING SHIPS.—How can ships and other vessels be effectually ventilated? is the one great vital question of the day. The importance of this subject is not denied by any reflecting mind; and as thousands are daily suffering from the want of proper ventilation in vessels at sea, this subject can not be agitated too much until some effectual means shall be adopted for the relief, particularly of those that bring emigrants to our shores. All the plans that have thus far been adopted are the least available when most needed, for in a violent storm all the hatches are down, no matter how crowded the ship, and neither fresh air could be admitted nor bad air allowed to escape. In one instance, 100 passengers suffocated in one night, in a vessel coming to our coasts, and similar disasters have befallen other vessels from the same cause. Captains, unacquainted with the laws of physiology and the natural wants of the body, cause immense sufferings to their passengers without even thinking or intending to do any harm, consequently the necessity of devising some plan that shall secure the greatest amount of fresh air just when it is most needed.

Such a plan, we think, has been devised. We have seen an ingenious method invented by Mr. Jennison, for the perfect ventilation of ships carrying steerage passengers. Several gentlemen of experience in navigation have seen the plan and approve of it highly. We regret that we have not the drawings to represent it. We hope some means will speedily be adopted to test this plan, and if found to be what is needed, to encourage its adoption at once.

LABOR.

BY THE LATE MRS. FRANCES S. OSGOOD

PAUSE not to dream of the future before us;
 Pause not to weep the wild cares that come o'er us;
 Hark! how creation's deep, musical chorus,
 Unintermitting, goes up into heaven!
 Never the ocean-wave falters in flowing;
 Never the little seed stops in its growing;
 More and more richly the rose-heart keeps glowing,
 Till from its nourishing stem it is risen.

"Labor is worship!" the robin is singing;
 "Labor is worship!" the wild bee is ringing;
 Listen! that eloquent whisper upspringing
 Speaks to thy soul from out nature's great heart.
 From the dark cloud flows the life-giving shower;
 From the rough sod blows the soft-breathing flower;
 From the small insect the rich coral bower;
 Only man in the plan shrinks from his part.

Labor is life! 'Tis the still water faileth;
 Idleness ever despaireth, bewaileth;
 Keep the watch wound, for the dark rust assaileth;
 Flowers droop and die in the stillness of noon.
 Labor is glory! the flying cloud lightens;
 Only the waving wing changes and brightens;
 Idle hearts only the dark future frightens;
 Play the sweet keys wouldst thou keep them in tune!

Labor is rest—from the sorrows that greet us;
 Rest from all petty vexations that meet us;
 Rest from sin-promptings that ever entreat us;
 Rest from world-sirens that lure us to ill.
 Work—and pure slumbers shall wait on thy pillow;
 Work—thou shalt ride over care's coming billow;
 Lie not down wearied 'neath woe's weeping willow!
 Work with a stout heart and resolute will

Labor is health! Lo! the husbandman reaping—
 How through his veins goes the life-current leaping!
 How his strong arm, in its stalwart pride sweeping,
 True as a sunbeam the swift sickle guides.
 Labor is wealth—in the sea the pearl groweth;
 Rich the queen's robe from the frail cocoon floweth;
 From the fine acorn the strong forest bloweth;
 Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee!
 Bravely fling off the cold chain that hath bound thee!
 Look to yon pure heaven smiling beyond thee;
 Rest not content in thy darkness—a clod!
 Work—for some good, be it ever so slowly;
 Cherish some flower, be it ever so lowly;
 Labor! All labor is noble and holy;
 Let thy great deeds be thy prayer to thy God.

The SPIRIT of the above is in such perfect keeping with our progressive doctrine, that we not only approve, but admire it. To the desponding and gloomy it will prove a valuable medicine.

BOOK NOTICES.

THE NIGHT SIDE OF NATURE, or Ghosts and Ghost Seers. By CATHERINE CROWE. New York: J. S. Redfield. For sale at the Journal office. Price \$1 25.

This work was announced in our July number, since which it has gone through two editions, proving its popularity by its rapid sale.

We have perused this work with great interest, and have no hesitation in recommending it to all who would acquaint themselves with spiritual phenomena. By way of illustration we extract the following :

"We are encompassed on all sides by wonders, and we can scarcely set our foot upon the ground, without trampling upon some marvelous production that our whole life and all our faculties would not suffice to comprehend."

"To minds which can admit nothing but what can be explained and demonstrated, an investigation of this sort must appear perfectly idle; for while, on the one hand, the most acute intellect or the most powerful logic can throw little light on the subject, it is, at the same time—though I have a confident hope that this will not always be the case—equally irreducible within the present bounds of science; meanwhile, experience, observation, and intuition must be our principal if not our only guides."

"In undertaking to treat of the phenomena in question, I do not propose to consider them as supernatural; on the contrary, I am persuaded that the time will come, when they will be reduced strictly within the bounds of science."

"In order to render this more clear, and, at the same time, to give an interesting instance of this sort of phenomenon, I will transcribe a passage from a letter of St. Augustine to his friend Evodius (Epistola 159. Antwerp edition).

"I will relate to you a circumstance," he writes, "which will furnish you matter for reflection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted, could yet, nevertheless, as he has lately narrated to us, by no means bring himself to believe in a life after death. Now, God, doubtless, not willing that his soul should perish, there appeared to him one night, in a dream, a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of the most heavenly voices. As he desired to know whence this divine harmony proceeded, the youth told him that what he heard were the songs of the blessed; whereupon he awoke, and thought no more of his dream than people usually do. On another night, however, behold! the youth appears to him again, and asks him if he knows him; and Sennadius related to him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking that you saw these things?' 'I was sleeping,' answered Sennadius. 'You are right,' returned the youth, 'it was in your sleep that you saw these things; and know, O Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bedchamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your eyes, which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions. 'As the eyes of your body,' said he, 'which now lies on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown unto you, so after death, when these bodily organs fail you, you will have a vital power, whereby you will live, and a sensitive faculty, whereby you will perceive. Doubt, therefore, no longer that there is a life after death.' 'And thus' said this excellent man, 'was I convinced, and all doubts removed.'"

"The other case to which I alluded, as similar to that of Mrs. Bretton, occurred in Germany, and is related by Dr. Kerner.

"The late Mr. L—— St. ——, he says, quitted this world with an excellent reputation, being at the time superintendent of an institution for the relief of the poor in B——. His son inherited his property, and, in acknowledgment of the faithful services of his father's old housekeeper, he took her into his family and established her in a country house, a few miles from B——, which formed part of his inheritance. She had been settled there but a short time, when she was awakened in the night, she knew not how, and saw a tall, haggard-looking man in her room, who was rendered visible to her by a light that seemed to issue from himself. She drew the bedclothes over her head; but as this apparition appeared to her repeatedly, she became so much alarmed that she mentioned it to her master, begging permission to resign her situation. He however laughed at her—told her it must be all imagination—and promised to sleep in the adjoining apartment, in order that she might call him whenever this terror seized her. He did so; but when the specter returned, she was so much oppressed with horror that she found it impossible to raise her voice. Her master then advised her to inquire the motive of its visits. This she did; whereupon it beckoned her to follow, which, after some struggles, she summoned resolution to do. It then led the way down some steps to a passage, where it pointed out to her a concealed closet, which it signified to her, by signs, she should open. She represented that she had no key; whereupon it described to her, in sufficiently articulate words, where she would find one. She procured the key, and on opening the closet found a small parcel, which the spirit desired her to remit to the governor of the institution for the poor at B——, with the injunction that the contents should be applied to the benefit of the inmates—this restitution being the only means whereby he could obtain rest and peace in the other world. Having mentioned these circumstances to her master, who bade her do what she had been desired, she took the parcel to the governor and delivered it, without communicating by what means it had come into her hands. Her name was entered in their books and she was dismissed; but, after she was gone, they discovered to their surprise that the packet contained an order for thirty thousand florins, of which the late Mr. St. —— had defrauded the institution and converted to his own use.

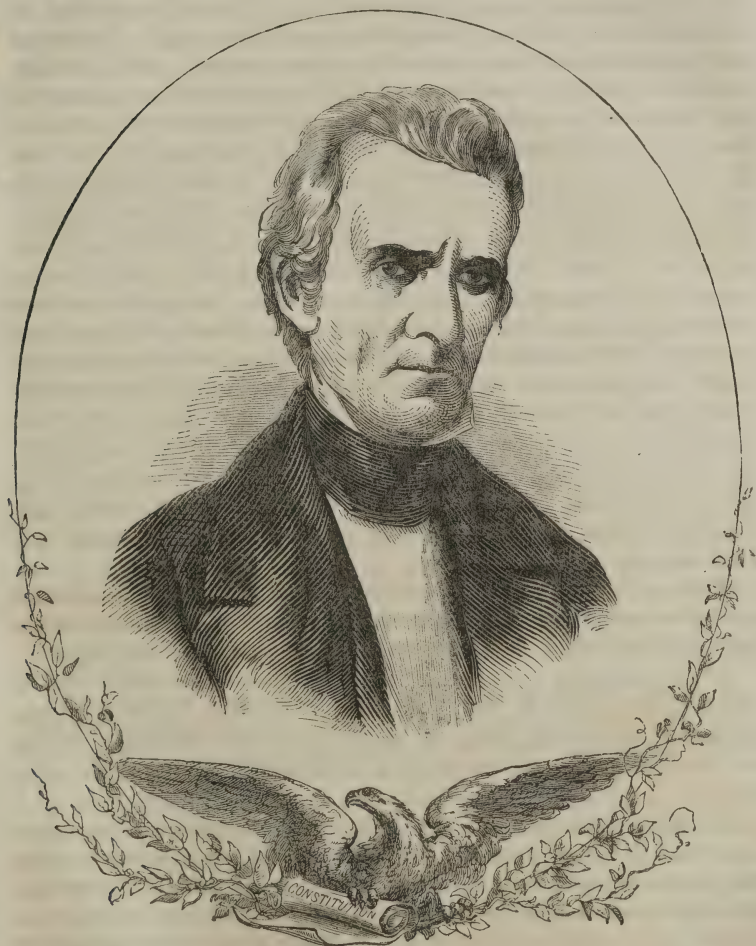
"Mr. St. ——, jr., was now called upon to pay the money, which he refusing to do, the affair was at length referred to the authorities; and the housekeeper being arrested, he and she were confronted in the court, where she detailed the circumstances by which the parcel had come into her possession. Mr. St. —— denied the possibility of the thing, declaring the whole must be, for some purpose or other, an invention of her own. Suddenly, while making this defense, he felt a blow upon his shoulder, which caused him to start and look round, and at the same moment the housekeeper exclaimed: 'See! there he stands now—there is the ghost!' None perceived the figure excepting the woman herself and Mr. St. ——; but everybody present heard the following words: 'My son, repair the injustice I have committed, that I may be at peace!' The money was paid; and Mr. St. —— was so much affected by this painful event, that he was seized with a severe illness, from which he with difficulty recovered.

"Dr. Kerner says that these circumstances occurred in the year 1816, and created a considerable sensation at the time, though, at the earnest request of the family of Mr. St. ——, there was an attempt made to hush them up; adding, that in the month of October, 1819, he was himself assured, by a very respectable citizen of B——, that it was universally known in the town that the ghost of the late superintendent had appeared to the housekeeper, and pointed out to her where she would find the packet; that she had consulted the minister of her parish, who bade her deliver it as directed; that she had been subsequently arrested, and the affair brought before the authorities, where, while making his defense, Mr. St. —— had received a blow from an invisible hand; and that Mr. St. —— was so much affected by these circumstances, which got abroad in spite of the efforts to suppress them, that he did not long survive the event."

ARTICLE LXII.

PORTRAITS OF THE PRESIDENTS.—NO. XI.

THE PHRENOLOGICAL DEVELOPMENTS OF JAMES K. POLK, WITH A LIKENESS.



No. 28. JAMES K. POLK.

THE organization of this personage evinces a good degree of power, especially in the muscular department. Yet the sunken form of the cheek indicates rather a weak stomach and vital apparatus generally. His was

the tough, enduring, elastic, hard-working temperament. And yet when such do break down, they are apt to go all at once. His muscles were obviously the best part of his organization, and they were very good, to which he added a strong and active nervous system.

His largest phrenological development was Firmness, to which he added large Self-Esteem and Combativeness, a combination indicative of much force and calculated to bear sway among men. Combativeness stood out in bold relief, and Destructiveness was also well developed. Determined energy was the one leading point of his entire character. His phrenology says he was willing to undertake difficult things, and never doubted his own ability to accomplish them. The other features of his character were quite evenly balanced, and yet evince no decided marks of greatness. His phrenology pronounces him a good, fair, practical, common-sense man, yet does not ascribe to him towering greatness; for in many communities are to be found men as intellectual and moral, phrenologically considered, as he was. He had a good intellect, especially good reasoning powers, yet the percepts were only second rate. In fact, his head was well developed from Comparison around through Causality and Ideality to Sublimity. This embodied the second strongly marked point in his character. Comparison was altogether his largest intellectual organ, and Human Nature was also well developed. Order and Language were good, but not great. Both good judgment and good taste were strongly marked. In general terms, this was a fair, well-developed, well-balanced head; and yet the accurate phrenologist would not rate him above second best, if as high. Still, he had no very weak points, and was not therefore very liable to error.

Of his moral head nothing special can be said, except that Benevolence and Hope were large, Veneration and Conscience fair, and Spirituality quite deficient. To these he added very strongly marked social organs.

To our preceding remark, that his vital apparatus was rather weak, it should be added that he took good care of his health by taking a great amount of exercise, and being very regular in his mode of living. In fact, this was doubtless the simple secret of his accomplishing as much as he did.

The editors have often seen him going out to take his morning or afternoon ride, or returning from them; and we make this remark mainly for the purpose of saying to those whose vital apparatus is weak, that by taking ample pains to manufacture all the vitality possible, and then to husband or wisely expend it all, they may doubtless be enabled to accomplish a great amount of mental or physical labor.

BIOGRAPHICAL SKETCH OF JAMES KNOX POLK.

THE Polk family, whose name originally was Pollock, emigrated from Ireland in the eighteenth century and settled on the eastern shore of Maryland, where,

being the only democrats of note, they were called the democratic family. The great-uncle of the President, Colonel Thomas Polk, was one of the signers of the Mecklenburg Declaration of Independence, in 1775.

The father of the President removed in 1806, with his family of ten children, to Tennessee, where he settled in the fertile valley of the Duck River, a branch of the Cumberland. Here the subject of our sketch resided from childhood, until he was called to the Presidential chair. He was at first intended by his father for the mercantile profession, but being greatly averse to it, he at length succeeded in overcoming the paternal prejudices, and was sent to Murfreesburg Academy, where, in the short space of two years and a half, he prepared himself for college, and entered the University of North Carolina, in 1815—being then in the twentieth year of his age. He graduated in 1818 with the highest honors of his class and with the reputation of being the first scholar both in mathematics and the classics. From college he returned to Tennessee and commenced the study of the law, in the office of the late Felix Grundy, under whose auspices he was admitted to the bar at the close of the year 1820. His success at the bar was unequivocal and distinguished, and in less than a year he commanded a large and lucrative practice.

In 1823 he left his profession for politics, and was elected to the Tennessee legislature. He was the early political supporter and personal friend of General Jackson, and was one of those who first suggested him for the presidency. In August, 1825, Mr. Polk was elected to Congress, where he at once declared himself as a democratic republican of the strictest sect—a state-rights man and a strict constructionist, opposed to protective tariffs, United States banks, internal improvement, restriction of slavery, etc., etc. His first speech in Congress was in favor of amending the constitution so as to prevent the election of President and Vice President by the House, in any event. He also warmly and ably opposed the Panama mission, and introduced a series of resolutions embodying the principle that it is the duty of the House of Representatives, when called upon for appropriations for foreign missions, to inquire into the expediency and necessity of those missions. Through the whole of his congressional career he warmly opposed the administration of Mr. Adams, and as warmly supported that of General Jackson.

At the session of Congress subsequent to the removal of the deposits by General Jackson, Mr. Polk, as chairman of the committee of ways and means, exerted himself successfully to push through the resolutions sustaining and approving the President's course.

In December, 1835, Mr. Polk was elected Speaker of the House of Representatives, a post which he filled with dignity and ability for five successive sessions—receiving, upon his retirement, the unanimous thanks of the House. Throughout the whole of his political career, Mr. Polk was distinguished for his unwavering attachment to his party; and in 1835, when the whole Tennessee delegation in the House of Representatives determined to support Judge White for the Presidency, he remained firm to the democratic party of the Union and gave his support to Mr. Van Buren.

In 1839, after serving fourteen years in Congress, Mr. Polk declined a re-election, and was nominated as the democratic candidate for Governor of Tennessee, and elected. Two years afterward he was a candidate for re-election, but was defeated, and again, in 1843, with a similar result.

Mr. Polk remained in private life until the 29th of May, 1844, when he received the nomination of the democratic national convention for President, to which office he was elected the following fall. The prominent measures of his administration were the Mexican war, the settlement of the Oregon boundary question, the establishment of the independent treasury, and the reduction of the tariff.

The democratic party nominated, in 1848, General Lewis Cass as successor to Mr. Polk, who was defeated by General Taylor, the late President. Immediately upon the inauguration of General Taylor, Mr. Polk and his lady, accompanied by a few friends, set out for Tennessee, where he intended to pass the remainder of his days in retirement—having, for that purpose, purchased an elegant residence in the beautiful city of Nashville, on the Cumberland River. But he did not long remain on earth to enjoy the sweets of repose and the delights of home, unintruded upon by the officious politeness that surrounds greatness. Early in the following summer he was attacked by a chronic diarrhea, a disease to which he had been for some time liable, which, on the 15th of June, 1849, terminated in death, in the 54th year of his age. On his death-bed a Methodist minister administered to him the ordinance of baptism, and he died full of Christian hope. He left a widow—an amiable and accomplished lady of Tennessee, a devout Christian, and well qualified by her education and character to grace the high position to which she was called. Mr. Polk left no children.

ARTICLE LXIII.

PHRENOLOGY APPLIED TO THE GOVERNMENT AND TRAINING OF CHILDREN.

Train up a child in the way he should go, and when he is old he will not depart from it.—SOLOMON.

THE truth of the old adage, that “order is Heaven’s first law,” becomes more and more apparent in proportion as her laws are understood, for we find regular and progressive steps in all her movements, and the principle is as true when applied to body and mind as to any other order of nature, for they are the highest workmanship of the Divine Mind.

That system of education is most perfect which recognizes all the elements of which we are composed, and which adapts itself to the order of their development and to their legitimate exercise and proper direction.

Children possess all the elements of mind and body that are seen in the full bloom of life, but they require proper motives, discipline, and direction, to secure their full and legitimate manifestation. The quality of a blossom or the deliciousness of fruit can not be fully developed without the proper kind of nourishment and the right degree of air, light, and heat, with suitable attention. A difference of at least one half is seen

where these conditions are not complied with. So it is with children. Let two boys of the same age start in life with the same tone of mind, natural abilities, and physical qualifications, and if one be poorly clad, fed, and cared for in every respect, with no motives or opportunities given him for improvement, and no encouragement given when he did well; the right and wrong way never presented, all the examples set before him being of an immoral or selfish character, at the end of life he would present a very different character and tone of mind from the other boy who was fed and clad and cared for according to the wants of nature, whose society was of the best kind, continually renewing proper stimulus for the full development and right use of all his powers, whose faculties were developed according to the order of nature, where principles of right and wrong were clearly presented to his mind, with inducements to comply with the former and shun the latter, and who was constantly in the society of those whose actions were praiseworthy.

The difference in these two boys would be as great as the same kind of fruit produced under reversed circumstances.

Children are creatures of imitation; they commence life without judgment or experience, and the instincts they have are, in a great degree, guided by what they see; and as they see others exercise their faculties, so they do—for they know no other way. The language they hear others use, that they use. The faculty of imitation is more active in childhood than in other periods of life; hence the necessity for those who have the management of them to exercise their various faculties as they would have the children exercise them, and to be in their presence what they would have them to be.

Certain faculties are more liable to be perverted in children than others, and those should receive our first and greatest care and attention, and we can easily discover what these faculties are by understanding the human mind as presented by Phrenology.

Sufficient time, care, and expense are bestowed on children generally to secure well-balanced minds, yet we do not find their minds well balanced. They may be well educated in book knowledge, but their passions may be ungovernable, rendering them more dangerous to the community than they would be with less intellectual training.

Depraved and vicious manifestations arise more from perverted or excessive passions, propensities, and affections than from all the other influences put together. It is the ANIMAL nature of man, not his MORAL OR INTELLECTUAL, that needs the most training.

The first faculty for consideration is Alimentiveness.

Definition.—Sense of hunger, desire for food as nourishment, disposition to eat and drink. The organ of this faculty is located in the middle lobe of the brain, directly in front of the ear.

It is generally believed that there are two organs connected with this

function: one just forward of the ear, giving desire for solid food; another directly in front of that, adapted to liquids and fondness for water.

Our bodies require food and nourishment. We have teeth with which to masticate food, stomachs for its reception, and digestive apparatus to render food serviceable to the body. This faculty, when compared with others, is more active in children than in adults; for they are not only supplying the common wants of a growing body, but they are laying in a vital stock for old age. Hence the necessity of properly feeding them, and as they are without judgment and experience in this matter, parents and nurses should be their judge and guide in matters of diet.

Alimentiveness is one of the fundamental STRATA of the mind. Derange that, and you derange all the faculties and functions that depend upon it. All the other functions of the body, and all the other organs, derive their power and existence from the exercise of this; for from this they derive their nourishment, and nourishment is the foundation of the whole.

When you have described the APPETITE of a man or child, you have gone far toward describing the characteristic qualities of his mental and moral character; it might even be said, You have described all.

Take the dyspeptic, for example. He is, in some degree, deranged—the integrity of his whole system is impaired—all his mental, physical, and moral powers are out of order; so of the opium-eater, the drunkard, and the excessive user of tobacco, tea, and coffee.

If I were set apart for the express purpose of reforming the world, I would first teach man how to eat. We have drunkards and gluttons in great abundance, but they are such because they are trained, are educated from their infancy, to be such.

The habits of many mothers in feeding children are very bad. Filling the stomach is the panacea for every thing; if the child cries, is hurt, afraid, worries, going to sleep, just waked up, mother going away or just returned, it must be fed. Its stomach is already overstocked, and crying is the result; but no matter, it must be fed. It discharges the extra burden, only to have another deposit made. The bad effects of thus continually deranging and surfeiting nature is beyond description.

Some mothers actually exercise less discretion in feeding their children than the hen with her chickens. You never see a hen catch a tough old grasshopper for her young chickens; yet some mothers feed their children on any thing that happens to be handy or on the table.

Irregularity is bad. Nature is orderly. The stomach, when food is taken into it, requires time to digest it. If another supply of food is introduced before digestion is completed, this law is violated.

Do not feed children in the night. They awake and cry, and will take food; but the fact that they will take food is not a sufficient reason for giving it. They do not need food in the night.

Why do we not eat during the night? Because nature is then per-

forming another office. The deposits for the growth of the body are then made; and if we tax our powers with digestion when they are required for other purposes, we interfere with the order of nature, and of course render the execution of the functions, which have been assigned to a state of rest, far less perfect than they otherwise would be. We can not violate any law of nature without producing evil.

But you can not convince some of this. They will not believe that children in the night need rest from digestion as much as grown persons do, and for the same reason.

Children—infants—do not require feeding oftener than once in three hours: oftener is an injury. But whether oftener or less often, never fail to OBSERVE THE LAW OF ORDER. Let uniformity and regularity never fail to govern this part of your duty. It is this breaking up the order of nature which works the most ruinous mischief, not only in the present, but in the future usefulness of the child.

Feeding children with stimulating food is bad. It drains the brain of nervous energy, required for other functions, and thus disturbs the just equilibrium of the powers of the system. It also heats the blood, thus rendering children much more impulsive and difficult to manage, to say nothing of the injurious effects on the constitution.

Many mothers feed their children with meats, grease, spices, and all kinds of stimulating food, as soon as they get their teeth. This is opposed to the tender nature of the constitution of the child, and to all the laws of its being. It not only deranges every function, but it produces a premature action and development of the digestive organs of the whole animal.

Simple food is always the best for children; it is all their nature requires. There may be some children stout enough to stand up under it, and resist these assaults upon their powers; but the reckoning day will come, and they will suffer in advanced years—when old, they will pay the score to the uttermost farthing.

The system of cookery in this country is bad. It is highly injurious to grown persons, and for tender children it is absolutely ruinous to the integrity and perfect development of mind and body. The food is too rich; too much in a small compass; and hence people stow away too much nutriment—more than the system requires. The consequence is, an over exercise and over stimulus of the animal system, and hence immorality, vulgarity, and coarseness of desires, tastes, and pursuits.

The foundation for all this is laid by mothers in infancy and childhood. If they wish to have a child stop crying, to learn a spelling lesson or a Sabbath-school lesson, to desist from any mischief, or to do an errand, a stick of candy is the reward. "Now be a good child—do this, and you shall have a stick of candy." Beginning thus early with the first impressions upon the future man or woman, to make INDULGENCE OF APPETITE THE HIGHEST REWARD, who wonders that we have drunkards and gluttons

when the nursery, the kitchen, and the parlor are but primary schools for a training and education which leads directly to those deplorable results? For the consent of the child is actually bought up by candy, dough-nuts, mince-pies, pound-cake, and sweetmeats more than in any other way, and these are those who in after years become gluttons, drunkards, or inveterate chewers and smokers.

Children are trained to prize an indulgence of appetite. So that when grown up, if people want a "good time," they seek for it in an indulgence of animal feeling. If a young man goes out for a ride, he starts with a cigar in his mouth, having taken a glass of brandy just before lighting it. If the Fourth of July is to be celebrated, it is done by eating and drinking, and a general carousal—a mere display of animal feeling—gross, vulgar, demoralizing.

Children who spend the first penny for something to eat, usually spend the last for indulgence of a debased and perverted appetite.

Children take in hot and cold, sour and sweet, indiscriminately. The result is, decayed teeth, headache, teething, weak stomach, and the like. There is no reason why we should have bad teeth any more than bad nails, but for our own wrong practices. God designed the teeth for use, and for use as long as we live; if we observe the laws of nature, they will perform the office for which they were designed. To be sure, the evil is to an extent hereditary now.

So to cure the teething, and to prevent their decay, people chew and smoke tobacco! And after dinner they will smoke for a weak stomach; to aid digestion, eat like a pig; and then smoke for a weak stomach. This is not intellectual, nor is it moral. And some will take a little brandy before dinner, and a little brandy after dinner—they have a weak, stuffed stomach, which the brandy must aid in its overwork. This is done, until a bad habit is often formed.

A single word about bad habits. We do not form bad habits in the use of wholesome food, in the use of water, in the use of any thing that is simple and truly adapted to the system. But it is in the use of stimulating food, stimulating drinks, tobacco, etc., that bad habits are formed. It is in the use of stimulating and compound food that gluttony takes its rise and finds its gratification.

[To be continued.]

WHILE all nature glows with beauty inexpressible, and is crowned with perfection such as none but a God could create, it remains for the human soul to complete the very climax of all terrestrial beauty and perfection. Infinitely perfect is the nature of man.—SELF-CULTURE.

ARTICLE LXIV.

MISTAKES IN THE CHOICE OF PURSUITS. AN ALLEGORY. BY C. TOWNSEND.

SEVERAL hundred years ago there lived a very powerful Oriental sovereign, whose imperial jurisdiction stretched through every variety of latitude, and whose territorial sway was surpassed by no monarch that lived in his time. For a few years he was endowed with the singular and unprecedented prerogative of absolute dictation to all the lower order of animals within his vast dominions, as to what habits and exercises they should adopt, and what should constitute their means of subsistence. On receipt of this unlimited AUTHORITY over these animals, this sovereign conceived for them an affection of the most tender and endearing character, very much like that which parents feel toward their children. If one of them died, he was nearly inconsolable. He would truly and sincerely mourn, as the kindest and best of parents would mourn over the death of a darling and much beloved child.

It will be readily perceived by the intelligent reader that his imperial highness was in possession of a most dangerous prerogative—one that he could not exercise IGNORANTLY, without being in the greatest danger of fearfully augmenting his own misery; and, if exercised with proper intelligence and prudence, it would result in essentially enhancing his own happiness. He was, therefore, made the sole arbiter of his own happiness or misery. He had an army of servants, who yielded to his mandates the most ready and implicit obedience, in reference to feeding, sheltering, and otherwise providing for this numerous family of animals. In all cases these servants did precisely as they were bidden, whether the command accorded with their own views of propriety or not. It should be further stated, that on receipt of this authority, all these animals within the limits of this sovereign's empire became very tame and gentle, so much so as not to be startled at his approach, or at the approach of any of his servants, and so very obedient as to obey with promptness all their commands.

Now there was one characteristic of this sovereign that totally disqualified him for the responsibilities which he had consented to take upon himself; for it must be remembered that this high prerogative was not FORCED upon him. He was very ignorant of the nature, constitution, desires, habits, tastes, and inclinations of the vast host of animals over which he had been given this unlimited control. He was not only profoundly IGNORANT, but his ignorance was VOLUNTARY; for he utterly and repeatedly refused information in reference to what would most essentially contribute to the health, longevity, happiness, and general welfare of this immense caravan under his charge. Books containing the most compre-

hensive as well as accurate and minute history of these animals, and of their indispensable wants, were tendered him for a mere trifle, and he was importuned to read them, and thoroughly acquaint himself with their contents. If he would not read them himself, as he often expressed his determination, he was entreated to place them in the hands of some one in whom he had confidence, who would read them, that he might be informed of, and listen to, their suggestions. To all these urgent solicitations, however, he paid not the slightest attention, but treated the whole matter with the most idle and contemptuous indifference. The consequence was, he was totally ignorant of every thing which it was necessary he should understand, in order to safely perform the duties of his position.

Thus disqualified, his royal highness commenced giving orders concerning these new subjects of his jurisdiction. For all his lions, leopards, tigers, wolves, hyenas, panthers, and other carnivorous animals, he commanded his chief steward to provide an abundance of hay, oats, corn, potatoes, and other vegetable diet, and strictly prohibited their being provided with any other kind of food whatever. He ordered that all his horses, oxen, cows, sheep, deer, and all other herbivorous animals, should eat nothing but flesh and gravel stones. The fishes in the streams were commanded to emerge from their liquid depths, and flounder on the pebbly shore, and eat nothing but the burning sands of the whitened beach. Equally great and glaring were the mistakes committed in reference to the diet of the feathered tribes. They were to be provided with food, without the least reference to their appetites or their digestive capacities. And orders the most erroneous and unphilosophical imaginable, in regard to the dietetic habits of all his animals, were issued. His commands were unhesitatingly obeyed, without exception.

His next business was to send forth orders in reference to the EXERCISES of all these animals. All the horses, cows, sheep, and many other animals of kindred habits, were driven to the rivers, and lakes, and ocean, and were compelled to plunge into their depths, and take the places of the fishes, sea-serpent, and crocodiles, which had all been bidden to depart. The dogs, and swine, and rabbits, and some other animals, that had never shown the least taste for that kind of exercise, were bidden to climb the trees of the forest, and gambol from bough to bough among their branches. The lion, tiger, bear, leopard, panther, and elephant, were ordered to quit the recesses of the forest, and make their way at once to densely populated cities, and mingle with their inhabitants. Ravens, eagles, vultures, and all other aerial tribes, were called down from their dizzy heights, and commanded to dig holes into the earth, and dwell for the future in their dark recesses. After this absurd and unphilosophical manner were orders given in reference to all classes of animals within the extensive area of his majesty's jurisdiction. All the animals that could, obeyed; and those that could not, exhausted their strength in vain and

fruitless efforts to accomplish what they had been so unreasonably commanded to perform. How could horses and cattle live long in the sea? and how could dogs and swine climb trees? How could fishes live on the burning sands of the beach? and how could lions, tigers, and other destructive animals, live on vegetables, and content themselves to mingle indiscriminately with human beings? And how could the proud and scornful eagle, and all the feathered army of the skies, quit their pure and native element, fold their active wings, and condescend to dwell in the filthy holes and caverns, where serpents and reptiles alone could feel at home? But not one attempted rebellion against the folly of the emperor.

The servants soon saw the disastrous consequences that must inevitably result from the determinations adopted by his imperial majesty. After a few days, several of the more prominent and courageous of them ventured to suggest to him the necessity of some immediate change in the policy of his administration. But he was firm and changeless in the resolutions he had adopted. At length they remonstrated, and finally **PROTESTED** against the recklessness of his career; but all to no purpose. They were finally threatened with immediate vengeance, if they did not cease their vexatious dictations. Some of them asked for dismissal from his service, which was granted. They could not endure the sight of so much distress and agony as the animals under their charge exhibited.

Still, many of these servants remained in his employ; not that their business was pleasant, but because no other readily presented itself in which they could engage. They finally concluded to report to their ruler from day to day the simple facts, and see if his hard heart would not be touched with pity. Soon the emperor received the painful intelligence that the fishes were all dying upon the burning sands of the beach, and that the breezes of the sea were polluted by the stench arising from their decomposition. Immediately following this, came another message, that his royal lions and tigers were ferociously preying upon the men, women, and helpless children of the cities, and that soon the entire population was likely to be destroyed, not for food, but to glut their excited and inflamed anger.

In a day or two more came another messenger, informing him that many of his royal steeds and favorite cattle had perished beneath the waves of the engulfing floods; and another with the sad story, that his majesty's eagles, vultures, and many other birds, were becoming emaciated, and, according to all appearances, could live but little longer. His august highness became appalled at these startling and frightful messages, and he was sorely grieved at this immense destruction of animal life, and at the universal ravages of disease through his dominions. He mourned and wept, and refused to be comforted. He was brought to the borders of despair, and knew not what he should do, when a friendly and familiar voice thus addressed him:

"Most gracious and imperial sovereign, for many days I have been a deeply interested spectator of the agony and distress that reigns throughout the limits of thy vast jurisdiction. I beseech thy royal highness to condescend to grant thy servant and most loyal subject patient audience, and in thy gracious wisdom permit him, in all plainness of speech, to give utterance to those suggestions which he desires to make for the welfare of thy numerous flocks and herds of animals, who are dependent upon thy majesty's pleasure for life and happiness."

The sovereign had become so troubled in mind, so distressed, and so humbled, that he readily granted the desired audience, and assured his faithful subject that he was at liberty to deal with unreserved freedom and plainness in the premises. After having thus obtained the royal license, he proceeded as follows:

"For many days, most gracious sovereign, I have been distressed at the unheard-of destruction of animal life that has prevailed through your majesty's empire, the sad intelligence of which has reached your royal ear. I have heard the piteous howlings and plaintive moans of many of the poor brutes that have so recently perished! I have seen the noble horse stretched out and drifting on the heaving surge, and no mortal hand could reach forth and save! I have seen the birds of heaven come down from their high places, and dive into the bowels of the earth! I have heard them 'flap their useless wings,' and shriek their notes of wild despair! I have seen the lion and tiger driven into the crowded city, and have heard their pantings for the cool and pure shade and bracing winds of their native forest! I have witnessed distress the most excruciating and indescribable among all the various classes of animals within your majesty's realms, and have been led to inquire into the CAUSE thereof, and of the alarming mortality that has recently prevailed among them. Not only are they DYING in frightful numbers, but those that are still surviving their more fortunate kinsmen seem wholly changed in their natures, and incapable of exhibiting the well-known characteristics of their species. Unless the desolating tide of death is soon checked, all the various races of animals within your majesty's territorial limits will become extinct.

"And here I would fain drop this painful subject, and refrain from pointing to what I regard as the source of this terrible calamity. In alluding to the CAUSE of all this evil, I have a duty to perform, which I would most gladly transfer to other hands. But I shall fearlessly throw myself upon your majesty's well-known liberality and plighted indulgence, while I declare it as my deliberate conviction, that the cause of all this wide-spread ruin is on the part of the crown of this great empire! Most respectfully and humbly would I suggest that your majesty has neglected to inform yourself upon those topics, without a knowledge of which there can be no safety in the exercise of the high prerogative with which your majesty is endowed. Ignorance IS NEVER SAFE; but it is especially dan-

gerous when a concomitant of fearful responsibility. The royal mind has neglected the sources of information at his command, has not studied the natural history, the physical and mental characteristics, the wants, and habits, and necessities of these animals that are so rapidly perishing. Had your highness been well advised upon these points, these animals would have been left free to adopt such habits as would have contributed to their health and happiness. In conclusion, permit me to implore your majesty to spare no pains to become intimately acquainted with the natures, wants, constitutions, habits, and all the physical and mental characteristics of the creatures under your charge, and to issue no future orders not based upon that knowledge. All phenomena must have a CAUSE; and there is a cause for the terrible calamities that have so recently befallen these beasts of the forest and the field. They have been cruelly compelled to adopt that kind of physical exercise, and those dietetic habits, to which their constitutions and natures are not adapted."

These plain and truthful remarks made a decided impression upon the troubled mind of the sovereign. He gave them an attentive consideration, and resolved immediately to devote himself to the investigation of the subject to which they referred. He studied the nature, character, habits, and wants of those creatures whose destinies were in his hands, and lost no time in reducing the knowledge thus obtained to practice. He now began to act the part of true philosophy, and adapted the means in his hands to the ends which he desired to accomplish. The consequence was, that in a few days health, happiness, and prosperity were restored among his numerous flocks, and all seemed to rejoice in fulfilling the laws of their being. Ever since the exhibition of that sovereign's ignorance and folly, and the expensive lesson of wisdom which he was so reluctant to learn, those having dominion over animals have endeavored to make themselves acquainted with their constitutions and capacities.

MORAL.

Parents are placed in such relationship to their children, as to do much in determining their happiness or misery. They not only feed, and clothe, and educate them, but generally select their pursuits in life. They determine whether their sons shall be farmers, mechanics, merchants, artists, lawyers, physicians, divines, or teachers in institutions of learning, or whatever employment may be chosen. They are equally tenacious upon their rights to nominate the business which shall be adopted by their DAUGHTERS. They earnestly desire the welfare of their children. There is no object for which they would make a greater sacrifice. So tender and profound is the attachment of parents for their children—such is the earnest solicitude with which they regard their interests, that the welfare of the latter in a great measure determines the happiness of the former. Parents also see and acknowledge the overwhelming importance of making

the proper selection for their children of the pursuits in life; but they are lamentably ignorant of the mental capacities of their offspring, and are therefore quite likely to give such directions as result in their ruin. So essentially does the business of an artist differ from that of a lawyer, or a merchant from that of a clergyman, that a youth may be in every respect WELL qualified for the one, yet totally DISQUALIFIED for the other. Place him in the lawyer's office, where many parents are anxious to educate their sons, and he is stamped with littleness for life; place him in the artist's studio, and he commands the admiration of the world. In the profession of the law, he soon becomes disheartened, dejected, and discontented, and betakes himself to the scenes of vice, revelry, and dissipation, and finally ends his life prematurely, having wrecked all that is valuable in existence. In the business to which his youthful mind is adapted, he secures the respect of his fellow-citizens, rises to fame and fortune, and comforts the hearts of aged parents. No step, therefore, CAN BE MORE IMPORTANT than the proper choice of pursuits in life. A mistake here is the "MISTAKE OF A LIFETIME." The selection is made, however, quite too often according to the taste and inclination of the parent, and with but little or no reference to the capacity of the son or daughter.

What are the consequences of this ignorance—this gross stupidity on the part of parents? All the trades and professions are filled with young men, a large majority of whom, to their extreme pain and embarrassment, soon find themselves engaged in the wrong pursuits. They find that others, with half their advantages, are rapidly rising to eminence, while it is with the utmost industry and difficulty that THEY can attain to mediocrity. They experience no pleasure in pursuing an occupation that exhibits their talents to the worst possible advantage, and finally abandon a pursuit for which they feel a total unfitness as well as disinclination. They turn their thoughts for a time to some more congenial occupation, but they are overpowered with the discouraging reflection, that they must provide for the wants of a rising family, and that a NEW business will not readily yield the necessary income. But pleasures, though they be transient, they must and will have. They seek them—they obtain them; but they bite like a serpent, and sting like an adder.

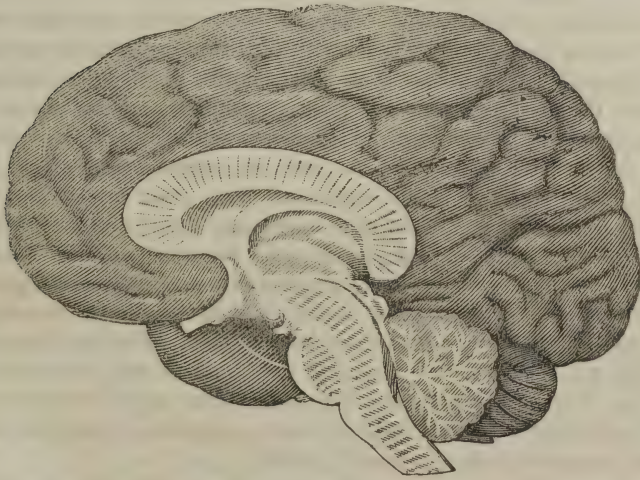
By the mistakes of parents in this step, that it is so difficult ever to retrace, the smaller organs in the brain, and the weaker faculties of the mind, those least calculated to be effective, or impart pleasure in their exercise, are the ones upon which the youth is obliged to depend for his success in the world; while the larger and more important of the cerebral organs, and the stronger and more influential of the mental faculties, are compelled to slumber in inactivity. Thus the power of the mind CAN NOT be displayed; and the unhappy man goes journeying through life, like a wandering meteor, restless to regain the lost harmony of his nature.

It is folly to undertake to make a musician or a poet of a boy who has not the necessary faculties originally developed in tolerable liberality. We might about as soon hope for success in teaching dogs to read, horses to climb trees, and fools to turn philosophers; might as well waste time in trying to propel the huge steamer up the Hudson, against wind and tide, with the delicate machinery of a watch, or make the foolish attempt to cross the ocean on horseback. THERE IS A VOLUME which, if the parent would peruse, he would avoid all these disastrous mistakes—this sad and mournful wreck of character, happiness, and morals. That noble and instructive volume is PHRENOLOGY.

ARTICLE LXV.

THE BRAIN—ITS ANATOMY AND PHYSIOLOGY. BY A. P. DUTCHER, M.D.

[Continued from page 290.]



No. 29. THE BRAIN.

THE volume of the brain differs much in different individuals, as well as at different periods of life. In the newly-born infant it seldom exceeds 10 oz. in weight; in the adult it averages from $3\frac{1}{2}$ to 4 lbs. In men of distinguished talents it passes this average. Thus the brain of Cuvier, the great naturalist, weighed 4 lbs. 11 oz. 4 drs. 30 grs., and that of Dupuytren, the celebrated French surgeon, 4 lbs. 10 oz. "In man," says Magendie, "the brain is more voluminous than in that of any other animal. The dimensions of this organ are proportioned to those of the head. Individuals differ very

much in this respect. Generally speaking, the volume of the brain is in a direct proportion to the capacity of the mind."

In concluding this imperfect description of the brain, we would simply remark, that all the nerves of the body arise from the brain and spinal marrow. The nerves from the brain pass through openings in the skull, and those from the spinal cord through openings on each side of the vertebræ; after making their exit from these parts, they traverse the whole system, visiting every fiber, and giving their animating influence and protection to every function. Like most of the organs of the system, they are arranged in pairs, each one corresponding with its fellow of the opposite side through their central communications. There are forty-two pairs of nerves, twelve of which arise from the brain, and thirty from the spinal cord. Those which are immediately connected with the brain supply chiefly the organs of the senses, the muscles and integuments of the head and neck, and one goes to the stomach and lungs, called the PNEUMOGASTRIC NERVE. The thirty pairs which arise from the spinal cord supply all the rest of the body.

THE FUNCTIONS OF THE BRAIN.

In entering upon a discussion of the functions of this important organ of the human body, it is important that we should dismiss from our minds all our prejudices and fears. If we enter into the discussion of any question with the spirit of the bigot and partisan, suffering a cloud of fears and hopes, desires and aversions, to hang around our understandings, we will never discover objects clearly; they will be confused, distorted, and obscured by the murky clouds of intellectual mist. Our duty as moral and intellectual beings, is to inquire what is true, not what is the finest theory; not what will supply the imagination with the most material for castle building; nor what will administer pleasure to the prejudices and passions of mankind. We need not fear the result of investigation. Reason and free inquiry are the only effectual antidotes of error. Give them free scope, and they will uphold truth by bringing false opinions, and all the spurious offspring of ignorance, prejudice, and self-interest, before their severe tribunal, subjecting them to the test of close investigation. Error alone needs artificial support—truth can stand by itself.

The principal function performed by the brain, particularly the cerebrum, is THOUGHT. That this is the function of the brain can be proved by the most abundant evidence. Pressure upon the brain and injuries of the head furnish most conclusive proof. When a part of the brain has been laid bare by an injury inflicted upon the skull, it has been found that the operations of the mind could be suspended at the will of the surgeon, by merely pressing on the brain with his fingers, and that it could be restored again by withdrawing the pressure. The recital of a few cases may not be uninteresting to the reader.

M. Richerand, a celebrated French physician and physiologist, had a

patient whose brain was exposed in consequence of disease of the skull. One day, in washing off the purulent matter, he chanced to press with more than usual force, and instantly the patient stopped short in the middle of a sentence, and became altogether insensible. As the pressure gave her no pain, it was repeated several times, and always with the same result. She uniformly recovered her faculties the moment the pressure was taken off.

Dr. Chapman, of Philadelphia, mentions in his lectures a similar case to the above. The individual became perfectly insensible the moment pressure was applied to the brain.

The following remarkable case, showing the effect of pressure upon the brain, is recorded by Cooper, in his lectures on surgery, and proves most conclusively the doctrine now under consideration. A man by the name of Jones was deprived of consciousness by being wounded in the head while on board a vessel in the Mediterranean. In this state of insensibility he remained for several months at Gibraltar, when he was transmitted to Deptford, and subsequently to St. Thomas' Hospital, London. Mr. Cline, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed part of the bone. Three hours after this operation he sat up in bed; sensation and volition returned, and in a few days he was able to get up and converse. The last circumstance he remembered was the capture of a prize in the Mediterranean thirteen months before.

That the brain is the organ of thought or the mind, is further proved by the phenomena observed when it is exposed to view, in consequence of the removal of a part of the skull. It has been observed in such cases, that when the individual was calm, and the mind not disturbed by any peculiar emotions, the brain was comparatively motionless; but on the contrary, when the feelings became excited, in a moment the blood was sent to it with increased force, and the pulsations became more frequent and violent. An interesting case of this kind is reported by Dr. Piequin, as having been observed by him in the hospital of Montpellier. The patient was a female, who had lost a large portion of the skull and *dura mater*, so that a corresponding portion of the brain was open to inspection. When she was in a dreamless sleep, her brain was motionless, and lay in the cranium. When her sleep was imperfect, and she was agitated by dreams, her brain moved, and protruded without the cranium. In vivid dreams, reported as such by herself, the protrusion was considerable, and when she was perfectly awake, especially if engaged in active thought or sprightly conversation, it was still greater. If the mind was not intimately connected with the brain, these phenomena would never present themselves.

Modern physiologists, in treating of the functions of the brain, with few exceptions, regard it as the instrument of thought. W. Lawrence, in his lectures on the physiology, zoology, and natural history of man, makes the following remarks upon the brain: "If the mental processes be not

the function of the brain, what is its office? In animals, which possess only a small part of the human cerebral structure, sensation exists, and in many cases is more acute than in man. What employment shall we find for all that man possesses over and above this proportion—for the large and prodigiously developed human hemispheres? Are we to believe that these serve only to round the figure of the organ, or to fill the cranium?

“It is necessary for you to form clear opinions on this subject, as it has immediate reference to an important branch of pathology. They who consider the mental operations as acts of an immaterial being, and thus disconnect the sound state of the mind from organization, act very inconsistently in disjoining insanity also from corporeal structure, and in representing it as a disease, not of the brain, but of the mind. I firmly believe, on the contrary, that the various forms of insanity, that all the affections comprehended under the general terms of mental derangement, are only evidences of cerebral affections, disordered manifestations of those organs whose healthy action produced the phenomena called mental; in short, symptoms of diseased brain.

“I have examined, after death, the heads of many insane persons, and have hardly seen a single brain which did not exhibit marks of disease; in recent cases, loaded vessels, increased serous secretions—in all instances of long duration, unequivocal signs of present or past increased action; blood-vessels apparently more numerous; membranes thickened and opaque; deposits of coagulable lymph, forming adhesions or adventitious membranes, watery effusions, even abscesses; add to this that the insane often become paralytic, or are suddenly cut off by apoplexy.

“Sometimes, indeed, the mental phenomena are disturbed without any visible deviation from the healthy structure of the brain; as digestion or biliary secretion may be impaired or altered without any recognizable change of structure in the stomach or liver. The brain, like other parts of this complicated machine, may be diseased sympathetically, and we see it recover.

“Thus we find the brain, like other parts, subject to what is called functional disorders. The brain does not often come under the inspection of the anatomist, in such cases of functional disorders, and I am convinced, from my own experience, that very few heads of persons dying deranged will be examined after death without showing diseased structure, or evident signs of increased vascular activity.

“The effect of medical treatment completely corroborates these views. Indeed, they who talk of and believe in diseases of the mind, are too wise to put their trust in mental remedies. Arguments, discourses, sermons have never yet restored any patient; the moral pharmacopœia is quite inefficient; and no real benefit can be conferred without vigorous medical treatment, which is as efficacious in these affections as in the diseases of any other organ.”

If the brain is not the organ of thought, it yet remains a strange anomaly of wonderful mechanism altogether without use. But we are confident that man, in consequence of his superior cerebral organization, is elevated above all the creatures that surround him. We also find in him that the thinking principle is quite different from that in the inferior animals. The latter have no moral faculties to indicate to them that the unrestrained manifestations of the propensities are wrong. They have no sentiment of reverence to prompt them to seek a God whom they may adore; they have no hope pointing out futurity as an object of ceaseless anxiety and contemplation, and leading them to desire life beyond the grave; and, indeed, the convolutions of brain, which in man constitute the organs of these faculties, do not exist in the lower animals. Those parts of brain in man which serve to manifest the faculties of reflection, are eminently defective in the lower animals, and their understanding, in exact correspondence with the fact, is so limited as to be satisfied with little knowledge, and to be insensible to the comprehensive design and glories of creation.

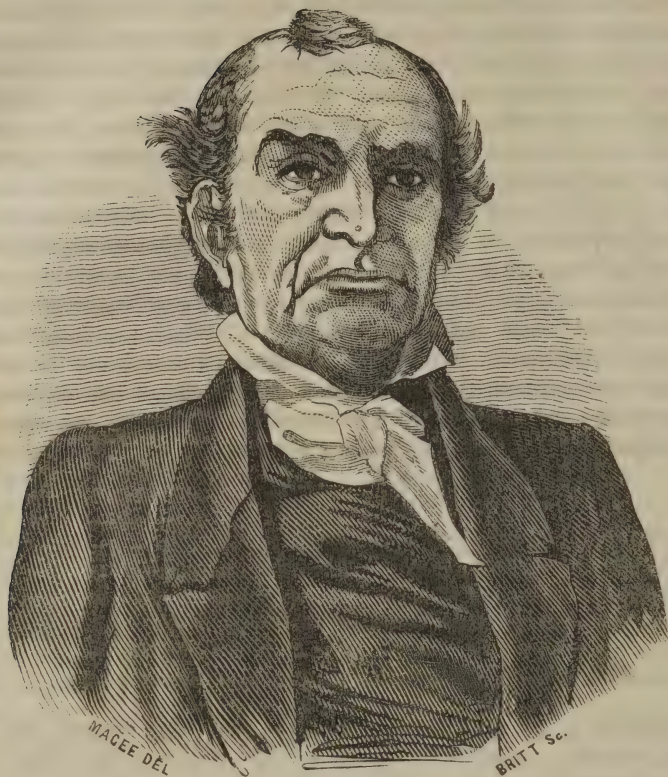
[To be continued.]

ARTICLE LXVI.

PHRENOLOGICAL CHARACTER OF THE LATE JACOB HAYS.

JACOB HAYS had a predominance of the vital temperament, with a strong muscular organization, and an average degree of the mental or nervous temperament; yet he had every indication of a dense brain, and a mind capable of great endurance; yet his temperament did not favor so quick, clear, and intellectual a tendency, as energy, force, and stability of character, not literary and poetical, but knowing and practical. His mind took the direction of his strong, vital, physical organization; hence he developed in actions, not in words or letters, his characteristic talents.

The whole base of his brain was large; he had great physical energy and force of character. His Combativeness, Alimentiveness, and Secretiveness were large; his Destructiveness, Acquisitiveness, and Cautiousness were full, from which we infer that he was courageous rather than cruel; had a strong appetite and digestion, fair sense of property, but it was not a ruling trait; he was mindful of consequences, but not timid, yet had a great amount of tact, management, and power to keep his own affairs to himself, and at the same time easily find out those of others. His social faculties were large, and his friendship and love were strong traits of mind. He had large Inhabitiveness and Concentrativeness, which gave him particularly strong attachments to place, continuity of thought, and singleness of purpose.



No. 30. JACOB HAYS.

His moral brain was fully developed, while Benevolence was large; hence, in the midst of continued temptation for many years he sustained a fair reputation for integrity, faithfulness, and humanity. He had well-developed Constructiveness, large perceptive faculties, very large Comparison and intuition or sagacity. These faculties, together with his vital temperament, gave him strong powers of observation, correct knowledge of men and things, ability to take the advantage of circumstances, and to gain his ends with less labor and more directly than most men. His talents were available, and his experience, and not philosophy, was his guide. He had more than an ordinary degree of common sense. Order, large, gave him system, and made him very particular how matters proceeded; for several years it was his particular business to keep order in the court-room.

He had an unusual amount of common sense, which he turned to a very good account. His powers of association, comparison, and ability to see the relation of one thing to another, was very great; this faculty, joined

with his intuition of mind, gave him superior advantage over other men, enabling him to come to correct conclusions, to direct his energies into the right channel, and go correctly to work. His practical judgment, intuition of mind, joined with his large Self-Esteem and very large Firmness, gave him his four leading traits of character. He had great independence, self-possession, presence of mind, regard for his own way, determination, will, perseverance, and even stubbornness of character.

His success and influence as high constable in this city, for so many years, arose mostly from those last-named faculties, especially when sustained by a large, dense brain, a strong constitution, and great energy of character.

BIOGRAPHICAL SKETCH.

JACOB HAYS was born in New Rochelle, Westchester Co., in the year 1772. He early gave indications of that acuteness of intellect and keenness of observation which so eminently fitted him for those peculiar duties which he was called upon to discharge, and in the discharge of which he was so successful. In the year 1801 he received an appointment in the police from Edward Livingston, who was at that time mayor of the city. He was shortly afterward promoted to the office of high constable, and retained it up to the hour of his death. Jacob Hays was a cotemporary with the warriors and statesmen who founded this Republic; and if they were great in achieving by sword and pen the liberty of their country, he was also great in the less dazzling, but not less important task of protecting that liberty against the attacks of villainy, and in forwarding the ends of public justice. He may be called the great Chief of the American Police during the infancy of the Republic. For many years the rogues and villains, not only of New York but of the whole United States, owned his power, and bowed before his supremacy. The high constable became a terror to all evil doers. He seemed to be a man composed of many men; his boots were equal to the ones of ancient fable, which took seven leagues at a stride; he had more than the hundred eyes of Argus, and his ears were open to all the sounds from the four quarters of the globe, while his mouth was silent as the grave. Moving about thus like a retributive and ubiquitous spirit, the discoveries which he made were startling and almost incredible; and while with a promptness and skill which they vainly endeavored to elude, he brought the offenders to justice, the public recognized in him a tower of strength to which they at once fled when any aggression was made on their lives or property. It is not to be supposed that one in the position of Jacob Hays escaped calumny. The physician who cures is often unappreciated even by his patient, and he who undertakes the arduous and dangerous task of protecting life and property by unmasking villainy, is often himself called a villain, even for his ability to perform the service. The high constable received in his day a full share of such reward. Jacob Hays, however, although a Fouché in all the skill required by his office, was not a Fouché in heart. He was a man of feeling, honor, and conscience, which Fouché was not.

During the latter part of his life, and when the infirmities of age overtook him, he was appointed, in consideration of his long services, sergeant-at-arms

to the Board of Aldermen, and crier to the Court of Sessions. Neither of these offices required much exertion, but up to within a few weeks of his death he was always at his post, performing with great punctilio all his duties, and receiving on every hand the greatest courtesy and respect. It is but a short time since that he came to our office on Thursday morning for his paper, as had been his habit from the publication of our first number, and from his dim eye and tottering step we felt assured that we should soon be called upon to pay this last tribute of respect to the memory of the first great chief of the American police. May he rest in peace, and may all police officers imitate his example.—NATIONAL POLICE GAZETTE.

ARTICLE LXVII.

REFORM IN THE CONDITION OF WOMAN: THE SPIRIT AND MEANS BY WHICH
IT IS TO BE EFFECTED.

We have stated in a previous number some of the evil results to woman herself from her present position in society; and before considering the other part of that subject, or the evils to society, as the time for holding the convention is already drawing nigh, we shall devote this article to a consideration of the spirit and means by which a reform is to be effected.

This subject is vast in its relations. It concerns not the welfare of a class or a nation, but involves the interests and duties of mankind, wherever he is, and under whatever circumstances.

That movement which best compares with it is the growth of true democracy, or the elevation of man instead of men, but even this is less deep and wide. We must, then, approach a subject of so vital importance, and of so complicated relations, with care and reverence, and endeavor to take no step that we shall be obliged to retrace, and to utter no word that will not be sustained by a constantly progressive knowledge of truth. We must treat this question in a catholic manner.

The past is not without its meaning. Of what value to the world and to woman has the peculiarity of her position been, is a question we must be prepared to meet; and we must recognize all that has been good in it, and show why this is the time for change. We must understand the causes which have produced this present evil, and for this a wide and accurate knowledge of mankind is necessary.

We must have perfect truth. Every word of exaggeration even is an arrow through the heart of our cause. We must not stand in opposition to MEN, but in union with all who are lovers of the truth; and we must deny no fact, nor misstate any result, for the purpose of enforcing what may seem to us the greatest and noblest of doctrines. We must try our prin-

ciples by the only test—their agreement with all truth, and let justice be done, though the heavens fall.

We must have perfect love and charity. Let us not seek any good for our own sakes, but because it is good, and let it be purchased by no wrong to any one else. We speak of woman's rights, but far be it from us to contend for these alone. Every right of man that we infringe upon is an equal loss to ourselves. We would gladly throw away this name, which betokens separation, and speak only of human relations.

We must work with perfect patience. Slowly and surely must we labor, or there will be flaws in the work. A reform which acts upon an evil so widely spread and so deeply rooted, can not be speedy. If it is so, it must be violent and ineffectual, and the reaction will be as fearful as the original tyranny. To be wise and wait, should be our motto; not wait in idleness, but earnestly laboring. We should sow our seed with diligent hand; but as we would plant oaks for the ages, and not a gourd for the night, let us wait quietly for them to germinate, watering them faithfully, but not plucking them up by the roots to see if they be living.

Yet let us work in earnest hope. We seek only to establish the right, and therefore we have this "set to our seal that God is true;" and though ages may roll on ere the point be gained, and though we seem to fail a thousand times, we can not fail, for we are working with the purposes of God, and though our plans fail, His must succeed.

Such is the spirit which we must carry into all our efforts for this great end, but what are the means by which we are to accomplish it? Two agents at once present themselves: co-operated effort by means of association, and individual influence. We need both, and must have both, yet each have their dangers. It is but recently that women have striven to act in associations, and we confess that they usually show much of the awkwardness of raw recruits, and a foolish timidity and indecision, or a mean jealousy is too apt to render their united efforts fruitless and ridiculous. But this will soon cease, and a new strength will be gained from mutual co-operation. It is an important step for women to begin to act in union, and it is in this light, and not for the immediate results that we expect from them, that we look upon the conventions held from year to year with interest. What are their advantages?

They bring all those interested in a great movement together. The ideas which had lain latent in some strong mind are called out by intercourse with others. The sluggish are aroused, the timid are encouraged, and the warm tide of life is felt flowing through all hearts, so that every one beats with new power. This rallying point of interest is highly important, and we should be glad of an annual meeting, if it were only to take each other by the hand, and utter a God speed.

And yet, in looking upon the reform conventions which have been held in such abundance, we can not but tremble in view of the dangers attend-

ant upon them. Excitement is a dangerous weapon, and the passions are too often kindled as well as the heart. The animated discussion strikes out bright thoughts and keen repartees, but is it always favorable to the severe investigation of truth? Does not an insidious self-love too often steal in, and make the eloquent speech more desired than the convincing truth? And how frequently is a bitter party-spirit engendered, and then personal abuse and recrimination take the place of sober argument and truthful appeal!

God forbid that we should fight with such weapons! Every violent speech, every one not spoken from an earnest love of truth, injures our cause unspeakably. Reformers and conservatives have found few arrows so sharp and so true as the mistakes and follies of their opponents. Let us keep strict watch and ward that no such faults mar our meetings, but let a spirit of justice and charity prevail. Let us not willingly gain a step through the stumbling of our opponents, but win them to our sides by love and justice.

The co-operation of those who enter into a work from selfish and unholy motives is another evil attendant on all large associations. It is impossible to exclude them by any tests, and if such come among us, the world will gladly seize the opportunity to stamp upon a whole meeting the blame that should be attached to a few. But this is a necessary consequence of the unity of society, by which good and evil are bound together, that the good may prevail over and destroy the evil; and we must strive the harder that the power of goodness may be active in our midst to destroy all that is evil in those who may join us.

The disadvantages attendant on individual labor alone are obvious. The heart is apt to grow cold, unless it be warmed by contact with others, and the intellect to be one-sided and narrow, without the help of other minds. The effect produced is slow and small, and the laborer is apt to become discouraged, and to believe that he is doing nothing, because the fruits do not quickly appear. And yet we believe that it is mainly on individual effort that we must rely in our work. The public meetings will only diffuse the truth which has been gained by solitary thought; and though few can speak in conventions, or even attend them, every person may in her own sphere live up to the true ideal of woman, so far as she knows it, and, seeking new light and truth for herself, at the same time influence all about her. And here we would urge upon every woman to be true to every duty that lies near to her, as she would be faithful to the cause of human rights. As our great object is to fit woman for duty, any neglect of it will be a stumbling-block in our way, and a triumph to those arrayed against us.

We want, then, either by large bodies or by separate individuals, a thorough examination of the relation of human beings to each other. God created man, male and female. We wish to know the purposes He de-

signed in thus creating them, and to be true to them, so that neither party shall suffer loss, nor aught of the work be left undone. We need for this statements from all conditions of life. We wish to know how the wife and daughter of the millionaire are affected by their position in society, and how the poor seamstress in the garret suffers from hers. We want the voice of the strong, who have broken through their chains, and of the feeble, who are crushed to silence beneath their weight. Let each one tell what she has seen and known for herself. Our first endeavor should be to obtain a clear statement of the evil as it really exists, and then we must diligently seek for the true remedy.

We will not lengthen this article by a discussion at present of special remedies, but one we must name. The great engine for elevating woman to her rightful position as an integral soul, and a free and responsible agent, is a pure and enlightened Christianity. All our hopes of improvement are based on religious grounds, and Christianity is the highest form of religion. We know that chapter and verse will be quoted against us, as they have against temperance, peace, and other reforms; that we shall be reminded of St. Paul's "Let your women keep silence in the churches," and "Wives, submit yourselves to your husbands;" but we look to the spirit of Christ, and to His conduct, and there we find a constant recognition of woman as an equal and responsible being, and it is to woman that He especially imparts some of His noblest doctrines. With such an ally on our side, what shall we fear that can be brought against us?

These few scattered hints are very inadequate to the variety of the topics which crowd upon the thoughts in connection with this theme. They are suggestions merely, and we hope every reader will consider them carefully, and resolve firmly upon that line of conduct which is best fitted to carry them out into efficient practice.

We can not close this article without paying a tribute to one whose departure from this earth, under most painful circumstances, has so lately sent a thrill to every heart; to one from whom we expected the most wise and valuable co-operation in our cause—S. Margaret Fuller. We feel as if our noblest champion were taken from us on the eve of the battle. Her extensive learning, her broad and comprehensive mind, her powers of keen analysis, her lively wit, and her ready command of language, together with her elegant culture and her excellent taste in art, gave her great influence over the minds of others; while her nobleness and generosity of soul, her patience, born of intense suffering, and her unselfish interest in the welfare of others, endeared her to the hearts of those who knew her well. The boldness of her views, and the unflinching courage with which she avowed them, together with the remnants of a power of satire rarely excelled, but which she had schooled herself to use only in a spirit of love, made her many enemies among the world at large. But those who were privileged

to enjoy her private teachings look upon them as an era in their lives, and as placing a stamp upon their characters which time can never efface.

She has done great service by her writings. Her book on "Woman in the Nineteenth Century" is immeasurably superior to any thing ever before produced on the subject, so far as our knowledge extends, and we peruse it again and again with ever fresh admiration of the largeness of her intellectual vision, the clearness of her moral sense, the nobleness of her sentiments, and the catholic spirit which welcomes the good everywhere.

But much as her works have done for us, her life is far more valuable; and when we shall have a true record of the time spent in Italy, a country for which she ever cherished a fond affection, we shall read a tale of heroism and devotion which will win every heart that has not forgotten how to glow with generous enthusiasm. "I did not think of her," said one who knew her in Italy, "as the gifted woman, as the celebrated writer, but as the fond wife and mother, as the devoted friend of the suffering, as the self-sacrificing Christian." She met death as bravely as she had met a toilsome and suffering life, and the record of her last moments was so full of her characteristic nobleness and affection, that for a moment, as we read, we felt that she was given back to us—that such a spirit could not have left us, who needed her so much. Yet she had ever taught that death is a little thing to the soul, and there was a joy in the sorrow-stricken hearts that loved her at the thought of the new and free life that opened to her, to which husband and wife and child passed lovingly together.

It remains for us to do what we may to fill her place. May we not believe that her presence is still around us, to cheer and animate us; at least we have her teachings and her example—a precious legacy which nothing can take from us.

ARTICLE LXVIII.

MERIT THE ONLY TRUE ARISTOCRACY.

WE acknowledge in this world no "kings by the grace of God," but those who rule lords of the human mind. This, and this only, bears the divine impress. "Poets are BORN, not MADE," is a proverb, the pith of which is equally applicable to every branch of mental endeavor. Genius, of whatever complexion, whether it rules in mechanics, philosophy, poetry, or the arts, is equally a child of the Divine. As to its natural gear, it shines equally in homespun or courtly trapping. The verses of Homer the beggar were as melodious as though spoken by a prince on his throne of imperial blue. The discovery of a world was as illustrious in Columbus, a poor carpet-weaver, as if accompanied by a Ferdinand himself. The ora-

tory of Demosthenes, the cutler, was as terribly impressive as though he had been the child of wealth and luxury—yes, and we may even say more so, for had this been the case the world would probably have never heard of his fame. Oliver Cromwell was the son of a brewer. Ben. Franklin, as the world well knows, was a journeyman printer. Yet the lightnings of heaven condescended, from their imperial places of thunder, to acknowledge the power of his transcendent genius. The illustrious Howard, whom neither dangers nor death could terrify or conquer, whose benevolence two hemispheres delight to remember, this specimen of true nobility was of so humble a station in life as to have been put apprentice to a grocer. Dr. Thomas, bishop of Worcester, was the son of a linendraper. The illustrious Whitefield was the son of an innkeeper. Sir Cloudsley Shovel,* rear-admiral of England, was first a shoemaker's apprentice, and afterward a cabin-boy. The celebrated Bishop Prideaux WORKED IN THE KITCHEN at Exeter College, Oxford. Cardinal Wolsey was the son of a butcher. Ferguson, the astronomer, like many others of the same star-gazing propensity, was originally a shepherd. Hogarth of world-wide fame was put apprentice to an engraver of pewter pots. Dr. Mountain, bishop of Durham, was the son of a BEGGAR; Virgil of a potter; Horace of a shopkeeper; Plautus of a baker. Shakspeare, whom the whole world delights to honor, and almost adore—Shakspeare, the renowned, the witty, wise, sublime—"the immortal"—was the poor child of an humble wool-stapler. The bard who sung of "Paradise Regained"—the sturdy defender of human liberty and the rights of conscience, was from no royal stock or ancient pedigree—he was the son of a plain money-scrivener. The great Ben Jonson was not above working with his own hands as a BRICKLAYER. The hero of "Highland Mary" was a ploughman in Ayrshire; Chatterton, the poet, son of a sexton. Gray, whose "Elegy in a Country Churchyard" will live as long as time endures, or hearts are attuned to the tender, the touching, and the true, was the son of a petty scrivener. Henry Kirk White (alas! who does not weep over the untimely grave of one so strangely gifted?) he whom Byron's name was honored in eulogizing, the melancholy poet of midnight and tears, HE WAS THE SON OF A BUTCHER. Bloomfield and Gifford, the former of whose songs particularly will be ever remembered for their simple and unaffected beauty, were both shoemakers. Thus ever from the low horizon of earth have the brightest gems that deck the firmament arisen. And when the Divine Sun of the universe would enshroud His divinity in the opaque of humanity, He came not in the gilded trappings of those whom earth hath elevated, but in the garb of the lowly, "in the form of a servant," that man might learn the heaven-taught doctrine of true greatness—the aristocracy of merit—the statue of the mind—

—THE NOBILITY OF THE SOUL.

* So named from having been found lying upon a shovel

MISCELLANY.

SPIRITUALISM AND MATERIALISM.—The discussion of the subject of "Materialism" and "Spiritualism" in these times appears to be a prolific source of disagreement. One class of writers claim that the body moulders into the dust, and the vital or life-power dies with the organism; is resolved back into the elements of the material universe; that spirit is only a chemical result of organism, as light or heat is the result of combustion. The spiritual philosophers claim a higher communion with the spirit world in the present life than another class of minds are willing to believe, which occupies the middle ground of faith between the Materialists and Spiritualists. The Spiritualists are probably nearer the truth than the Materialists, though they are perhaps too transcendental in their notions; for every well-organized mind feels the power of an inner life, a consciousness of a spiritual existence, a yearning after immortality, an affinity to the spirits of the departed, to angels, and to God, an aspiration after, indeed, a grasp on, the fruitions of a life to come. This feeling is above and beyond reason—it is an instinct interwoven into the very texture of our being—a belief which has been twin-born and coexistent with man all over the world, since "the morning stars sang together." Like the odors of the summer flower, man's opening being is imbued with it, is breathed forth during his entire life, becomes ethereal as he nears the grave, waiting only for the curtain of time to be drawn aside, to bask in the unobscured light and glory of endless day.

Men who have no mental perception of God and immortality have the poor consolation of knowing, or should know, that their mental organism is in this respect idiotic. They differ from the world of mankind mentally as the blind do from those properly organized—as does the idiot in reason from the sound in judgment; yet these moral idiots are apt to censure all the generations of men for believing what they can not comprehend, and branding as crackbrained and enthusiastic all who feel a spiritual and immortal light and life within.

Man has a compound nature. He lives in a sublunary state, with appetites and feelings in harmony with surrounding nature; has an affinity to all the lower animals, indeed, is the concrete essence of all; and yet he has a relationship to God—has a spiritual being, which, while he is linked to earth and animal life, reaches forward and upward to a purer state of being—to a holy communion with higher spheres of mind, and fellowship with the immortal God.

Those who are blind to all spiritual perceptions are the last who should attempt to establish a rule of thought for others more fortunate in their mental organization, and be willing to accept as truth that which is clear to other minds as the glowing colors of summer flowers to those who appreciate them. The spiritually blind and those naturally blind are ill adapted to teach beyond their own perceptions; the one would make himself ridiculous in the extreme to contradict the world on the colors of the rainbow, the sunset sky, or earth's flowery carpet; nor are those persons less so whose mental blindness is such, that they can not comprehend the idea of higher spheres and intelligences than this life

reveals. Cold materialism is a libel on the philosophy of mind. One of its inborn yearnings is after purity, immortality, and a God. The untaught savage "sees God in clouds, and hears him in the wind;" yet there are those who deny the inherent instincts of the human race, and set up their blindness to the sublime yet intangible truth against the moral consciousness of the world.

REPLY TO A CORRESPONDENT.—A correspondent, who signs himself "A CALVINIST," asks our "candid and phrenological opinion of Calvinism," and inquires, "Is it a consistent doctrine?" It certainly differs from nearly every other *ISM* in the varied and numerous category of religious opinions; hence it is apparent that much inconsistency exists in the religious world, when there is so much contradiction in their creeds. But Calvinism is perfectly "consistent" with Calvin's mental organization; Wesley's doctrine is in harmony with his head and mind; and as these two men were not "consistent" with each other in organization, so their religious opinions are, as a consequence, equally dissimilar and contradictory. In barbarous ages, when man's animal feelings predominated, he regarded the Deity as a god of war, vengeance, voluptuousness, or selfishness; hence Mars, Mercury, Bacchus, Cupid, etc., have been the deities of men, and their worship and doctrines were in harmony with their mental condition. They would have been offended at the charge of inconsistency; and so of all men in all times. Theologians charge each other with inconsistencies, and we are willing that they shall settle their own controversies, simply remarking, that if all heads or minds were alike in development and education, there would be no diversity of religious opinions, and if they had well-balanced minds, their creeds would harmonize with the nature of God and the wants of man. Creeds, as such, are "MAN-MADE," and bear the impress of the mental organization from which they emanated. The precepts of JESUS CHRIST are simple and yet sublime, viz., supreme love to God and love for man, and more perfectly address man's moral nature than any other system of moral ethics; and when the progress of the race shall present man in full and harmonious development, Calvinism, and all other *isms*, will, doubtless, be essentially modified. Law, philosophy, and religion keep pace with man's advancement; and when we have a perfected race, obeying ALL the laws of the Creator, we shall then have a pure Christianity. While lust, appetite, and low animal organism prevail, religion will not be a purely spiritual entity.

PHRENOLOGICAL CLASSES.—A class for private instruction in practical Phrenology will be commenced at Clinton Hall, New York, on Wednesday evening, December 4th, and be continued every Saturday and Wednesday evening during the month.

Tickets for the course—Gentlemen, \$2 00, or 25 cents for a single lesson; ladies, \$1 00, or 12½ cents for a single ticket.

Persons out of the city may secure tickets by addressing us, through the mail, previous to the first of Dec., as the number of students will be limited.

THE AMERICAN PHRENOLOGICAL SOCIETY will commence its second annual course of lectures at Clinton Hall, New York, on Wednesday evening, January 8th, and continue every Wednesday evening until the course shall be completed.

PHRENOLOGY IN NORTHERN OHIO.—Mr. Nelson Sizer, of our office, and Mr. J. Brown, Jr., spent three months the past summer on a lecturing tour in Northern Ohio. They speak in the highest terms of the people of that important region, and of the eager spirit with which lectures and books are sought. Cleveland, Chagrin Falls, Ravenna, Franklin, Cuyahoga Falls, and Warren are among the places which they visited, and crowds attended upon their teachings everywhere. At Chagrin Falls, a Phrenological Society of one hundred members was formed, embracing ministers, doctors, and lawyers.

This society, for the size of the place, is, without doubt, the largest in the Union. We have high hopes of its influence in a place where the true spirit of reform thus pervades the people. A series of resolutions was passed by the audience at Chagrin Falls, and forwarded for publication, which has been mislaid; but if found, it will appear in our columns.

Mr. Sizer having returned to New York, leaves Mr. Brown to prosecute his profession in Ohio. The public may rely upon his integrity in all respects, and confide in his skill as a phrenologist. We will state, that those who desire his services as a lecturer may address him at Hartford, Trumbull Co., Ohio. He has a most excellent and extensive apparatus for illustrating Phrenology and Physiology, and all who attend his lectures will be abundantly compensated.

THE following morceau we clip from an exchange paper, and are glad that we can conscientiously endorse the concluding paragraph, in the main. But that there are some exceptions to this general rule can not yet be denied, though the changes that are wrought by the unfailing laws of nature will in time perform its mission here :

THE INVENTIONS OF THIS AGE.—This is the age of great discoveries in all directions. The railroad has become the magician's rod, the electric telegraph a wire of wonders, and ether and chloroform mysterious alchemies. A tooth can be extracted, a leg cut off, or an incision made into the most sensitive parts, and the patient at the close asks if the operation has begun. Speeches uttered at ten o'clock at night are printed while we are asleep, and they appear in beautiful type upon our breakfast tables at eight o'clock in the morning. The rapidity with which change follows change is also remarkable. Things that took a century to do some time ago, are now finished off in the course of a day. A new feature, however, of the present age is, that religious men have ceased to be afraid, as they used to be, of the discoveries of science. Religious men, on the contrary, hail them. They used to be in fear lest light from the stars should put out the Sun of Righteousness; they used to be apprehensive lest the hammer of the geologist should break the rock of ages, or lest some arrangement among the strata of the earth discovered by some Buckland, should discredit the truth of God.

TO STRANGERS VISITING NEW YORK.—We are often receiving letters from persons in different parts of the country, requesting to know the expense of remaining in the city, and our charges for private tuition in practical Phrenology. To answer all such queries, we take this method to say, that at private boarding-houses board can be obtained for from three to four dollars per week.

Our charges for instructing a single student are five dollars for a full course of daily lessons of one hour each.

PROGRESS.—FUEL.—While a pupil in school, a fellow-pupil of about ten years, was one day reciting his lesson in geography, when the teacher made some remarks on the change in our country since it has been inhabited by the Anglo-Saxon race, and told us that the great forests which had formerly supplied the now densely populated country with more than an abundance of fuel, as is now the case in the unsettled parts, had been cut down to make room for the habitations and sustenance of man, and would so continue to be done till the whole world would be inhabited and the forests departed. While thus speaking she noticed that the lad wept, and asking the cause he said, “What shall we do for something to burn to cook our victuals and to make us warm in the winter?” She then told him of the resources of the earth in furnishing coal, but we had not then heard of the kind of fuel named below, nor yet of Paine’s discovery, which may, after all, prove one of the greatest blessings, though the world may not be quite old enough to need and appreciate it yet as much as they will at some future period:

“**NEW ARTICLE OF FUEL.**—Our attention was drawn, a few days since, to a load at the door of a citizen in Albany, which in appearance resembled unburnt bricks. Upon inquiry we found that it was an article of fuel manufactured in the vicinity of Newton’s Corners, a few miles out of the city, from a swampy piece of low land which furnishes an article resembling peat. We learn that this muck or peat is thrown into a mill and ground, then pressed into the shape of bricks, for the purpose of thoroughly drying, when it is ready for use. It is considered to be quite as cheap as hard coal, and preferable to either coke or coal for grates, there being no gas or smoke from it. Thousands of tons have already been taken from a single acre in the above vicinity, affording a nice profit to the owners and manufacturers.”—*Troy Budget*.

LAWS OF HEALTH.—Children should be taught to use the left hand as well as the right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear nightcaps.

Children under seven years of age should not be confined over six or seven hours in the house, and that time should be broken by frequent recesses.

NEW PUBLICATIONS.

THE BOOK OF NOTIONS. Compiled by JOHN HAYWARD. Price 75 cents. Boston: Bela Marsh, 1850; New York: for sale at the Journal office.

This is a neatly executed work of 250 pages, stored with moral and religious stories, anecdotes, poems, recipes, and hints of a highly useful and entertaining character. It seems to possess sense and wisdom suited to the solid thinker, with that spice of wit and variety adapted to the lover of the light, gay, and sparkling. It is a book calculated, if not designed, to keep young people in the house on bright, moonlight nights, while it deposits thoughts worth remembering for life.

SPURZHEIM’S PHRENOLOGY, with Illustrations on Steel.

A few copies of this work may now be had at the Journal office, for \$1 50. The ORIGINAL price for this work was \$3 00. It is a large octavo, and is nearly out of print.

THE NEW WATER-CURE LIBRARY.

In referring to this great family guide, the New York Evening Post says :

"THE WATER-CURE LIBRARY.—Fowlers & Wells, of Clinton Hall, have just issued a series of seven 12mo. volumes, of the best extant works on the subject of the use of water. They treat of the matter not in its technical sense only, but in all its aspects, and furnish the reader with a summary of the most important facts that have been observed in relation to the effects of water on the animal economy. A person who should desire to know all that mankind has thought and done about water, from Noah down to Priessnitz, will find it in these works. They are simple and unpretending in style, but are compiled with great care and judgment. The whole experience of the medical faculty in times past is given, and complete instructions are added as to the best methods of applying the agent in various processes of cure. The books are neatly printed, and the whole getting up does the greatest credit to the enterprise and taste of the flourishing house by which they are put forth."

THIS EXTENSIVE LIBRARY, consisting of seven large 12mo. volumes, of nearly three thousand pages, contains all of importance that has been published on the Water-Cure in Europe and America.

FAMILIES at home, as well as PHYSICIANS, may find in this Library directions for the treatment of a great variety of diseases on well-established hydropathic principles.

With this Library, all who may have occasion or a desire to acquaint themselves with the Water-Cure practice, may do so at their leisure, without other instruction or expense.

THE PHILOSOPHY and PRACTICE of the Water-Cure, together with the principles of life and health—how to insure the one and prolong the other—are laid down in these volumes.

The price of this complete Library is only \$5 00.

WORKS OF EDGAR A. POE, with a Sketch of the Author. By RUFUS W. GRISWOLD. New York: J. S. Redfield. Price \$1 50.

In a brief sketch which we gave of the author of these works in a former number of the Journal, we spoke of their appearance, and that they were published "for the benefit of Mr. Poe's wife's mother, Mrs. Clemm, who, in the deepest poverty and most devoted affection, followed, like a guardian angel, the unfortunate bard to the last." The volume before us, "THE LITERATI," being the third of the series, is made up of opinions and criticisms of the character, talents, and peculiarities of more than eighty of our modern authors, living and dead, with "some honest opinions about the merits and demerits" of their literary productions. It constitutes a brief encyclopedia of criticism, which, from such a pen as that of our author, can not fail of awakening a strong interest in the minds of all readers. No American, we are sure, and, since the death of Sidney Smith, no European, can wield so trenchant a pen, guided by so sharp a mind, as that of Mr. Poe. His enmity even is highly interesting, sometimes astonishing, as it gleams clear and cold as the aurora borealis, while it scathes like the lightning; yet his friendship and affection are warm, generous, and glowing as the spring morning. As a genius, the author of the "Raven" is without a parallel in the annals of American history, of which this work is an excellent mirror.

ARTICLE LXIX.

PORTRAITS OF THE PRESIDENTS.—NO. XII.

PHRENOLOGICAL CHARACTER OF GENERAL TAYLOR, WITH A LIKENESS.



NO. 31. ZACHARY TAYLOR.

GENERAL TAYLOR had a powerful constitution, a stout, large, straight, and muscular figure, which fitted him for sustaining labor and excitement. The vital and motive temperaments prevailed, giving strength and coarse-
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ness of texture, and adapting him to vigorous service in the open air, and less to purely mental and sedentary pursuits. The whole base of the brain was large, giving great animal force, energy of character, warmth of temper, power over opposition, thoroughness, courage, executiveness, and strength of feeling. He had large social organs, giving strong attachment to wife, children, and friends. His head was broad at the base, around the ears; consequently Combativeness and Destructiveness were large, and their influence in character was very great. When fully aroused to anger he was VERY angry, and carried all before him; and joined with his social organs, produced strong prejudices, likes, and dislikes. His head was high in the crown and above the ears, indicating very large Firmness, large Self-Esteem, Hope, and Conscientiousness, giving integrity of purpose, cheerfulness, and confidence in the future; great presence of mind, self-possession, independence of feeling and action, unbending perseverance, determination, will, and positiveness of character. "General Taylor never surrenders," is the language of this group of faculties, and connected with a strong constitution, good health, a large brain, and sound practical sense, gave real courage and self-possession in times of danger. Alimentiveness was evidently large, from the fullness in front of the ears, giving a strong appetite, an injudicious exercise of which on the fourth of July last brought on the disease which terminated his life. Acquisitiveness, Secretiveness, and Cautiousness were full, and probably active; he was an excellent personal financier, for he made a handsome fortune, and "never gave a note in his life, and died without owing a dollar." His Approbativeness and Veneration were weak; he acted and thought for himself, regardless of the good or ill will of others, and used as vigorous means as though there was no God of armies to direct. Imitation was not large; he had ways and means of his own, and did not care to act like any body but himself. General Taylor's great success depended very much upon his frontal lobe, which was large and prominent, particularly the perceptive faculties. His eyebrows were very projecting, indicating very strong observing and knowing faculties, giving great practical talent, correct observation, good judgment of the quality, condition, and use of objects; joined with his large Comparison, he would readily see the relative fitness and adaptation of things, take advantage of circumstances, and learn rapidly by experience. The organ of Intuition, between Comparison and Benevolence, was largely developed, giving intuitiveness of judgment, instantaneous conclusions, and, joined with Comparison and the perceptive intellect, off-hand available talent, or what is generally termed common sense. The drawing indicates large Benevolence, which was a distinct trait in his character; and, phrenological science being true, he must have had Conscientiousness large and active, for his honesty, love of truth, and simplicity, his regard for duty and obligations, were among the strongest traits of his character.

BIOGRAPHICAL SKETCH OF ZACHARY TAYLOR.

GENERAL ZACHARY TAYLOR was born in Orange County, Virginia, on the 24th of November, 1784, and was the seventh President of the United States born in the "Old Dominion," which has been termed the "Mother of Presidents." The next year after his birth, his father removed to Kentucky, only ten years after the first white man's habitation had been erected in that region. Colonel Richard Taylor, the father of the President, had been preceded to Kentucky by his brother, Hancock Taylor, who lost his life among the Indians, while surveying lands in the valley of the Ohio. Colonel Taylor died on his farm, near Louisville, leaving three sons and three daughters, of whom one son and two daughters have since died.

Young Zachary was reared in the profession of a farmer, and from childhood was inured to the hard fare and rough accommodations of a pioneer life, which so admirably fitted his frame for the endurance of those rigors incident to a frontier military career of forty years. He early indicated an ardent love for the military profession; and at the time of Colonel Burr's movements, he and his brothers enrolled themselves in a volunteer company raised to act against him, should it become necessary.

Lieutenant Hancock Taylor, the brother of the President, having died, Zachary received from Mr. Jefferson, on the 3d of May, 1808, a commission as lieutenant in the United States Army, being then in the twenty-fourth year of his age. In 1810, he was married to Miss Margaret Smith, daughter of Major R. S. Smith, of Maryland, of the Marine Corps. After the declaration of war in 1812, Lieutenant Taylor was placed in command of Fort Harrison, a block-house and stockade erected on the Wabash, about fifty miles above Vincennes. It was at this point that the long-meditated attack of the Indians upon the frontier posts of the Americans commenced. The garrison consisted of only fifty men, two thirds of whom were sick, and Captain Taylor himself had just recovered from a fever. On the 3d of September, the Indians made their appearance, resorting to the common treachery of sending a white flag as a token of their peaceable intentions. Taylor, however, was not deceived by the device, and continued the most vigorous measures of defense of which his situation was capable. Setting a watch at night, the remainder of the little garrison retired to rest. An hour before midnight, however, they were aroused by a musket-shot, and the attack commenced in earnest. The Indians had already set fire to the lower building, which was extinguished by the greatest exertions, while a sharp fire was kept upon the assailants, who suffered severely from it. The conflict lasted for seven hours; and when daylight broke, the Indians, finding what havoc the muskets of the whites were making in their ranks, gave up the assault and fell back, destroying all the provisions and driving off the horses and cattle, and finally disappeared.

This gallant defense was not overlooked by the government nor by his superior officers. In a letter to the Governor of Kentucky, General Hopkins said: "The firm and almost unparalleled defense of Fort Harrison, by Captain Zachary Taylor, has raised for him a fabric of character not to be effaced by eulogy;" and the President conferred upon him the title of major by brevet. Major Taylor continued his services through the whole of the Indian war, uniformly distinguished for his skill and bravery. In 1814, he commanded an

expedition against the British and Indians on Rock River (a branch of the Mississippi), in which he successfully executed the object of the enterprise—the erection of a fort to command the river.

On the close of the war, Congress reduced the army, and annulled all the promotions made during the war. This reducing Major Taylor to his former rank of captain, he threw up his commission, and retired to his farm. In the course of the year, however, he was restored to his rank of major, and re-entered the army. He was stationed at Green Bay, in command of which post he remained two years. He then returned to Kentucky, and passed a year with his family, after which he joined Colonel Russell at New Orleans. For several years afterward he remained in active duty in the South, building forts, opening military roads, etc. In April, 1819, he received the appointment of lieutenant-colonel, and in 1824 was engaged at Louisville in the recruiting service. In 1826, he was a member of a Board of Officers of the Army and Militia for the organization and improvement of the United States Militia. The recommendations of the commission were not carried into effect; and shortly afterward Colonel Taylor resumed his services on the northwestern frontier. In 1832, having been appointed a colonel by General Jackson, he was actively engaged in the Black Hawk war; and after its termination was deputed to conduct Black Hawk himself and his fellow-prisoners to Jefferson Barracks, where they arrived in September, 1832.

In 1836, Colonel Taylor was ordered to Florida, to serve against the Seminoles under Osceola. On the 25th of December, 1837, he came up with a large party of the Indians, posted in a hummock near Lake Okeechobee, where he attacked them with his force of volunteers and regulars. The contest was fierce and bitter, and lasted for over two hours. Three times the Indians rallied and returned to the conflict; but at length they were completely routed, and driven from the field. This important action virtually broke the strength of the Indians, and led to the peace which tardily followed. Colonel Taylor's conduct in this affair was especially commended by the President, and he was shortly afterward brevetted to the rank of brigadier-general, and intrusted with the command of the army in Florida. In 1840, he was relieved, at his own request, and stationed at Fort Jesup, in command of the first department of the Army of the Southwest. In 1845, he received orders to be in readiness to defend our new territory of Texas, if necessary; and in November, 1845, he found himself, at the head of 4000 men, at Corpus Christi, the position assigned him by the government. Here he remained for over six months; and on the 8th of March, 1846, commenced his march through the wilderness of the Nueces, for the Rio Grande. Having taken possession of Point Isabel, he proceeded toward Matamoras, opposite which place he arrived on the 28th of March. After several threatening letters from the commander of the Mexican forces in Matamoras, and some maneuvers which it is unnecessary to detail, the bombardment of the American intrenchments opposite Matamoras (which had been named Fort Brown) commenced on the 3d of May, General Taylor, with the principal portion of his army, being absent on an expedition to Point Isabel. On the 10th he returned, and relieved the garrison at Fort Brown.

General Taylor left Point Isabel on the 7th of May, with 2300 men, and the next day encountered the enemy drawn up in battle array, on a prairie near Palo Alto. At two o'clock the American forces advanced to the charge, and

after five hours' hard fighting the field was won, and the Mexicans retreated during the night. They were estimated by General Taylor at 6000 men. In the afternoon of the next day the enemy were again overtaken, having posted themselves in a ravine called *Resaca de la Palma*. They were again defeated, after a severe contest, and fled from the field, never stopping until those not killed or drowned in swimming were safely on the other side of the *Rio Grande*. On the 18th, General Taylor crossed the river, and took formal possession of *Matamoras*, *Arista* and his army having fled from the city. Here General Taylor remained with his army until September, meanwhile receiving from the President the appointment of major-general.

In the month of September the main body of the American forces advanced upon *Monterey*, which city capitulated on the 24th, after an obstinate resistance. On the 13th of November, the forces, under generals Taylor, Worth, and Wool, were concentrated at *Saltillo*, whence the former returned to *Monterey*, and on the 15th of December set out for *Victoria*, where he arrived in ten days, finding himself in command of a force of 5000 men. Shortly afterward came the requisitions from government, stripping the southwestern army almost entirely of regulars, who were sent forward to join the forces under General Scott, and leaving General Taylor in command of about 6000 volunteers and 500 regulars. In January, General Taylor established his head-quarters at *Monterey*, where he learned that *Santa Anna*, with a splendidly-equipped army of 21,000 men, had arrived at *Encarnacion*. Leaving 1500 men at *Monterey*, as a garrison, Taylor at once advanced to meet the enemy; and on the 4th of February he encamped at *Aqua Nueva*, where he remained until the 21st. He then—*Santa Anna* being within one day's march—fell back to *Buena Vista*, a strong mountain-pass eleven miles nearer to *Saltillo*. Here he awaited the approach of the enemy. The result is already known to all the world; and history has recorded few more splendid victories than that of Taylor at *Buena Vista*. It virtually ended the war in that quarter.

Returning from his brilliant campaign, his grateful countrymen called him to the highest reward and the severest responsibility accessible to man—the Presidency of the United States.

On the 4th of March, 1848, he was inaugurated President of the United States, and continued to perform the arduous duties of the office until the 4th day of July, 1850, when he was attacked with disease, which terminated his life, on the 9th day of the month. He was the second President who died while an incumbent of the office.

ARTICLE LXX.

MODES OF CURING COLDS.

SINCE, as shown in our article on colds in the March number, they are more destructive of health and prolific of disease than the violation of almost any other physiological law, the inquiry becomes important, How can they be soonest and most effectually broken up? It is only when

allowed to run, and to increase by adding cold upon cold, that they prove thus injurious, and so often fatal. If killed at once, they do comparatively little damage, and leave no other disease in their place; otherwise, they generally do both. The inconvenience of colds, too, is very great. To be perpetually coughing, or waiting upon the nose, or raising and expectorating that half-corrupt matter, which they cause to be secreted in the head, throat, and lungs, is out of all taste; for few things are more odious or disgusting to refined susceptibilities. All this, added to that dull, stupid, listless, dissatisfied, and irritable state of mind engendered by colds, renders it desirable that every individual, both on his own account and for the sake of his friends, should know how to rout and dispatch them at once.

If taken in season, this work is a very easy one. Lucius Lyon, the surveyor-general, mentioned in our former article on this subject, among other things relates this story of one of his friends. Being exceedingly susceptible to colds, and they proving very injurious when once fastened upon him, it became necessary for him to know how to obviate and break them up at once; and accordingly, always "keeping his eye out to the windward," he could tell within a few minutes after he had taken cold that he had done so, and made it a fixed rule, whether at home, at parties, or engaged in business, to drop as soon as possible whatever occupied his mind, and take a brisk walk, so as to start perspiration, and that would relieve him at once. His idea was this: that if broken up within fifteen minutes or half an hour after it was contracted, it required but fifteen minutes to drive it from the system; whereas, if allowed to run eight or ten days, it required a corresponding length of time to get rid of it. And this is the idea to which we would call attention, first, namely, let every individual watch himself so closely that he shall know at once when a cold has been contracted, and then by some means induce perspiration. And the sooner he takes the matter in hand the sooner he can rid himself of this pest, and the less damage it will do him. How many persons have lost their lives, and how many more have become confirmed invalids, by letting colds go on unchecked from day to day, every day adding new fuel to that fire which is consuming, not their vitality merely, but their very constitution.

Mothers, who love their children as they love their own souls, should heed this point. By their hoarseness, coughing, and other symptoms, it is easy to see when they have contracted colds, and when these signs appear, the remedy should be at once applied. Taken in time, children's colds can be broken in a few hours at most, because their life-power, being vigorous, grapples the more resolutely with colds, and expels them the sooner. But, as that life-power is more active than strong, if colds are allowed to remain, or to be reincreased from day to day, that power is exhausted. Break up their colds immediately, and sickness, watching, and doctors' bills will very rarely be necessary.

But the question still returns—how can they be thus broken up? This

question is answered by the answer to the following question: In what do they consist? Simply, in suppressed perspiration; so that, to break up colds, it is only necessary to restore the perspiration. The damage colds do is done by arresting perspiration. Five eighths, or more than one half of all we eat and drink, and of all the matters evacuated from the system, are thrown off through the skin; consequently, if this great sluice-way for the escape of waste matter is closed, it is cast out at the lungs, and hence that copious expectoration which generally accompanies colds. Sometimes a cold settles upon the head, and the morbid matter is ejected through the nostrils; or it gathers in the intestinal canal, and is evacuated through the bowels; or it settles upon the outer covering of the bones, producing rheumatism. Hence, to cure colds, it is not necessary to apply medicines to the lungs, or head, or bones, or to any of the parts on which the cold has settled, for this is only the OUTLET of this morbid matter; but our entire efforts should be to direct it to the SKIN, in which the CAUSE of colds resides. And as the closing of these pores constitutes colds, their OPENING BREAKS THEM UP; and just as soon as the skin is put in a healthy state, the cold is conquered.

By what means, then, can perspiration be restored? By a great variety of means, among which VIGOROUS EXERCISE is the most effectual. Mr. Lyon's friend employed this as the only remedy. Sometimes he walked, sometimes sawed wood, danced, or any thing to cause perspiration, and force open the closed pores. A lawyer in Pontiac, Michigan, who was predisposed to consumption, and found it absolutely necessary to rout his colds as soon as possible, says his mode is to place himself in bed, under an unusual amount of clothing, covering up head and all, so as to breathe under cover, by which means he soon starts perspiration. His excuse for covering up his head is, that his cold generally settles upon his head, and he is therefore obliged to cover it up, in order to get that into perspiration. Let not the reader suppose that we repeat this anecdote to recommend covering up head and nostrils, so as to inhale already exhausted and fetid air. Few things can be worse; but we tell it more for the purpose of showing that the bed can often be used as an aid for so heating up the body as to burst open the closed pores. Yet, if a person is able to exercise vigorously at any kind of play or work, that is altogether the best mode of expelling colds.

Another favorite method of breaking up colds in olden times was to soak the feet in water, as hot as could be borne, rubbing them briskly, toasting them by the fire, and retiring under an additional supply of bed covering, to induce perspiration, or else to add hot teas, like boneset, or thoroughwort, hoarhound, catnip, pennyroyal, etc.; and it must be admitted that warm teas do promote perspiration. Certainly it is far better to break up colds by these means than to let them remain unbroken, yet they can be dispelled just as well by water simply.

Our grandparents were in the habit of adding to this soaking of the feet, copious draughts of cold water on retiring to bed, and this, next to vigorous out-door exercise, is one of the best means of killing colds. The natural effect of water, taken warm or cold, is to promote perspiration. The system seizes hold of it as an instrumentality of arousing that feverish action which, besides rapidly burning up the morbid matters in the body, soon produces perspiration, which evacuates them externally, instead of consuming them internally.

A Mr. Kneeland, of Buffalo, N. Y., says his only cure consists in heating his feet just as hot as he can well bear them by the fire, and then retiring under heavy bedclothes, and on rising in the morning thoroughly drenching himself with cold water. If asked what influence this soaking and toasting the feet has upon colds, the answer is, that colds impel the blood to retire from the surface and skin to the internal organs, and any thing calculated to restore external circulation of course makes war upon colds, so that there is, after all, some philosophy in soaking and toasting of the feet; yet will not cold water and vigorous friction answer a better purpose than external artificial heat? External heat applied to cold hands and feet, though it may warm them for the time being, has, nevertheless, a relaxing influence upon circulation, and renders them more liable to subsequent cold.

An instructive lesson respecting curing colds is taught us by glass-blowers, who work around a very hot fire, and labor very hard. They sweat profusely, so that in a few minutes after they commence work, their clothes are literally soaked in perspiration; and this continues till their day's work is done, and they often go directly from their furnaces to their boarding-houses all dripping with sweat. That this extreme change of temperature frequently occasions colds, is not a matter of surprise, and yet a cold they take to-day they always break up to-morrow; and they are sometimes scarcely able to stand when they commence work, yet in an hour they often feel as well as ever, because the heat limbers their bodies and opens their pores, and this cures them at once. Similar remarks apply to many other kinds of workmen whose labor promotes perspiration. In fact, the importance of the remark will justify the repetition, that the most effectual mode of curing colds is to drink abundantly of water, and labor as hard as your strength will allow, till you have drenched yourself with perspiration, and you will have both broken up your cold, and also evacuated the morbid matter from your system, and will feel like a new being. Water and exercise in the open air—these are the sworn enemies of colds.

Fevers, as shown in our former article, are the legitimate offspring of colds, and are, in fact, nature's means of breaking them up. In what, then, do fevers consist? In the violent COMBUSTION of morbid matter within the system, which obstructed perspiration confines there. Hence they require large quantities of air, and hence make the patient pant for

breath; and the large quantity of oxygen inhaled into the lungs combines with that corrupt matter in the system, and thereby proportionally destroys colds. And whenever a fever does set in after a cold, it is a sign that the system is grappling resolutely with that cold, and if it is not increased by additional exposure, it will soon gain the mastery. Granted, that these fevers are weakening. They are so because they take energy from the system to carry forward this combustion. And what is that surplus heat which uniformly attends fevers but the product of this surplus combustion? This, then, shows that persons who have colds should take extra pains to inhale copiously, and inhale fresh air. Hence cold weather is the most favorable for breaking up colds. Hence, also, those who have colds, instead of confining themselves to warm rooms, should be abroad all they are able, and, if not able, should keep their rooms too cool instead of too warm, and secure warmth by increased clothing, instead of by enhancing the consumption of fuel.

The preceding observations render it obvious that fasting is a potent means of breaking up colds. In fact, few things occasion colds more than overeating, because, when the stomach is overloaded, it must have energy from some quarter to enable it to carry off its load, and it robs head, muscles, nerves, and seizes hold of energy wherever it can find it, and this leaves the skin comparatively unprotected, so that a change in the weather will often cause colds; whereas, if the stomach had not been overloaded, the system would have had energy enough left to have supplied the skin, and would have kept colds at bay. Of this any one may satisfy himself by noticing how much more easily he takes cold on an overloaded stomach than on an empty one. If, therefore, you "stuff a cold," you only reaggravate it, because you draw still more on the energies of your system to carry off this surplus food; whereas, by fasting, you allow the digestive apparatus to share a portion of its energy in aid of that febrile process which is consuming morbid matter. Besides, during colds, only a smaller amount of carbon can be evacuated from the system, and, therefore, comparatively less should be taken in the form of food. Let any one who has a cold eat comparatively nothing for twenty-four hours, provided he is able to be abroad, yet continue his work as usual, and he will find himself relieved from the effects of his cold. A friend of ours, who, to other causes of physical disorder, added a severe cold, fasted several days, yet worked as usual at hard labor, and said he felt better on the last day than on the first, because all this time his system had been living on the corrupt matter already harbored within it, and by this means he undoubtedly saved himself a severe fit of sickness.

To those, therefore, who have colds, yet are able to be about, we say this, DRINK WATER LIKE A FISH, and exercise or labor all your strength will allow in the open air; and when you have just comfortably exhausted yourself, take to your bed, cover up warm, and in case perspiration ensues,

after it has continued for a time, wash yourself thoroughly in cold water, and renew your exercise and drink until your cold is completely cured, nor be in a hurry then about beginning to eat. Fasting, exercise, and copious water-drinking—to induce perspiration and equalize the system—these are natural and simple, but effectual modes of breaking up colds.

ARTICLE LXXI.

THE AMERICAN PHRENOLOGICAL SOCIETY.

A YEAR and a half has transpired since this society was formed, and the progress it has made in awakening an interest in the public mind relative to the great subject it was organized to promote, gives noble promise of high achievements and durable prosperity.

Its first annual course of lectures was given at Clinton Hall, New York, during the last winter. These lectures were attended by very large and intelligent audiences, and the doctrines taught were of an eminently reformatory, dignified, and instructive character.

On the 8th of January, 1851, the second session of lectures will commence, and from the superior talent engaged to conduct them, the society anticipates a prosperous season, and large accessions to its numbers. It may now be regarded as permanently established. Numerous auxiliary societies have been formed all over the land within the past year, and the frequent reports of their intelligence, respectability, and enterprise, give conclusive evidence that the science of Man is coming to be the GREAT THOUGHT OF THE AGE.

For the embodiment of this growing spirit, and to consolidate the means of investigation, was the American Phrenological Society constituted.

Man, within the present century, has seemed to make more progress in the arts of peace and in the development of civilization than in all past time. Not satisfied with physical science merely, not content to rule the elements of nature, he begins to study the mechanism of his own body and the philosophy of his mind—to learn the laws of the one and how to direct the aspirations of the other. Nor till then did he find the true, the nobler sphere of investigation, the ultimate of all other knowledge. But in this sphere he is still an infant—in the twilight of that sublime consummation which is to present him in full strength and harmonious proportion.

Let this society, then, become the organ of this spirit of human elevation. Let it become like a fountain, sending forth its healthful streams throughout the world. But this noble work, to a great extent, rests with the people. The officers may labor and write—men of learning, research, and genius may bring to the lecture-room the results of a life of

patient thought and laborious experience; but the work to be effectual still requires a hearty co-operation of the friends of human elevation—in names, influence, specimens for the cabinet, and PECUNIARY MEANS.

Shall the work remain for the next generation, for the want of any of these auxiliaries?

If we do not mistake the spirit of the American people, this society will become worthy of the age in which we live, and the noble cause it was established to promote.

The fee for membership was fixed at one dollar, to bring the benefits of the society within the reach of all, which may be forwarded by mail to Mr. S. R. WELLS, New York, Treasurer. It has been determined to admit the members to all the lectures free, at least during the coming winter, so that full and direct remuneration will thus accrue to each member within this single session. It is hoped, therefore, that accessions of members will be very numerous before the commencement of the course.

To those who love science, and would happily be instrumental in sending down the stream of time an influence for good to man, we would say, that probably in no other way can donations be applied to better advantage than to the American Phrenological Society.

An instance of well-directed munificence we take the liberty to repeat, as an encouragement to those who would do a lasting service to their fellow-men.

W. R. Henderson, Esq., of Scotland, executed a will, which since his death has gone into effect, from which we make an extract. "And lastly, the whole residue of my means and estate shall be applied by my trustees for the advancement and diffusion of Phrenology, and the practical application thereof in particular, in whatever manner shall appear to them best suited to promote the ends in view; declaring, that if I had less confidence in my trustees, I would make it imperative on them to print and publish one or more editions of an 'Essay on the CONSTITUTION OF MAN, by GEORGE COMBE.' * * * And I think it proper here to declare, that I dispose of the residue of my property in the above manner, not by being carried away by a transient fit of enthusiasm, but from a deliberate, calm, and deep-rooted conviction, that nothing whatever hitherto known can operate so powerfully to the improvement and happiness of mankind, as the knowledge and practical adoption of the principles disclosed by Phrenology, and particularly of those which are developed in the 'CONSTITUTION OF MAN,' above-mentioned."

Thousands of copies of this excellent work will thus be annually sent out to make man wiser, better, and happier. Surely no sculptor from Parian marble can fashion a monument so valuable and enduring as that which munificence rears that takes for its tablet the human mind, and writes its name and memory there in the enduring characters of exalted thought and ennobling principles, as immortal as the mind itself. Such

is the fame of Henderson. But a love for truth is not confined to Scotland, nor is that the only land where well-directed generosity, and a love for the perpetual benedictions of mankind are to be found. In this broad land of political and religious freedom, science and man are as dearly loved and as cordially cherished.

May we not hope that the objects of this society may receive the fostering regard of our citizens, in the form of specimens for its cabinet and a library of scientific works, with legacies for its permanent prosperity. Believing that such a proposition is in keeping with the minds of many who have ample means to devote to bless the world and make their memory precious, we subjoin the form of a bequest for these purposes.

FORM OF A BEQUEST.

I give and bequeath to the AMERICAN PHRENOLOGICAL SOCIETY IN NEW YORK, Dollars, to be employed for the promotion of the objects of the society.

NELSON SIZER, Corresponding Secretary.

NEW YORK, Nov. 1st, 1850.

ARTICLE LXXII.

THE BRAIN—ITS ANATOMY AND PHYSIOLOGY. BY A. P. DUTCHER, M.D.

[Continued from page 315.]

THE PLURALITY OF THE MENTAL ORGANS.

IN our last number, we endeavored to show that the principal office performed by the brain, was THOUGHT. Many physiologists are willing to admit that the brain, as a whole, is the organ of the mind, but reject the idea of its manifesting a plurality of organs. It will be our object in this number to show upon what evidence this doctrine rests.

The plurality of the mental organs was first discovered by Dr. Gall, a German physician—a discovery that will render his name as immortal as that of Hervey or Newton.

When quite a youth, Dr. Gall was led by observation to the fact that the various mental manifestations of different individuals were accompanied by a peculiar configuration of the head. In the course of his observations, he found that some of his companions were distinguished for accuracy and power of remembering words, and that those thus gifted had prominent eyes. He therefore inferred, that if memory of words was connected with external signs, the same might be the case with the intellectual powers. Hence every individual marked for any peculiarity became the object of his attention and study.

It would be interesting to trace the various steps by which Dr. Gall proceeded in his discoveries, but it would extend this article beyond the bounds prescribed. Suffice it, however, to say, that he did not, as many have alleged, first dissect the brain, and pretend by that means to discover the location of the mental faculties; neither did he, as others have asserted, first map out the skull in different regions, and assign a function to each, according to the imaginings of his own fanciful intellect. But, on the contrary, he first observed a coincidence between the mental powers and the shape of the head; he next removed the skull, and ascertained, by actual inspection, that the figure and size of the brain are indicated by external appearances; and it was only after these facts had been determined, that the brain was minutely dissected, and light thrown upon its complicated structure.

Analogy, independent of observation, would lead any reflecting mind to conclude that the brain has a plurality of organs, each performing an entirely distinct function. Every operation of the body is performed by different instruments. For instance—the ear hears, the eye sees, the nose smells, and the tongue tastes. Each has but one function. Now there is as much difference between a thought and a feeling as there is between a sound and an odor; indeed, you might as well hear and smell with your nose as feel love and anger with the same portions of brain. But there are still minuter analogies, which can not but deepen our conviction of the truth of the plurality of the mental organs. Look at the nerves, those fine and almost invisible strings that run from all the different parts of the body up into the brain. Their number and their distinct and separate functions are wonderful. Let us instance a little. There runs from the tongue one nerve to move it, another to taste with, and a third to communicate the feeling of pain, should the tongue be injured. So in regard to other parts of the body—the arm, for instance; one nerve gives motion, another touch, another the sensation of pain. There are numerous similar examples, but we have enough. As far as I am acquainted with physiology, I know of no nerve, with but one exception, which performs two functions. Hence, in the case of the brain, analogy would lead us to expect that, if reasoning be an act essentially different from loving or hating, there will be one organ for reasoning and another for loving.

Further proof of the fact that different parts of the brain perform different offices, may be drawn from the effect which injuries upon the brain produce. Injuries of the anterior lobes of the cerebrum affect the intellectual faculties, while injuries of the middle and posterior lobes affect the propensities and moral sentiments. It has been long admitted by physiologists, that injuries of the cerebellum and medulla oblongata affect the organs of sensation and muscular motion. And, indeed, death follows much quicker from any injury to the last-named parts than the cerebrum;

showing at once that the vital organs are more dependent upon these parts of the brain than any other.

The following case of injury of the head, reported by Dr. Drake, in the *Western Journal of Medical and Physical Science*, affords most conclusive proof of the plurality of the mental organs. In 1835, Dr. Drake resided at Cincinnati, Ohio, and the individual whose head was affected, was Mr. C. Van Zandt, of Louisville, Kentucky. This individual called upon Dr. D. for advice, complaining of pain in his head. He had received a contusion upon the head, near the outer angle of the eye, by a ball. At this time he had almost entirely lost the power of recollecting proper names.

"When he called upon me," says Dr. Drake, "he could not tell the name of the city (Louisville) to which he belonged, nor of the river (Ohio), nor of the steamboat on which he made the voyage, nor of the city where he then was (Cincinnati), nor my name. To enable himself to find me, he had written my name upon a bit of paper, from which he read it when inquiring for my office. * * * I at first supposed, for a moment, that he was deranged or idiotic, but soon discovered that his mind was otherwise sound, for his narrative was intelligible and well connected, though when he came to a proper name he stopped, and had to substitute a description of the object."

In every interview Dr. D. had with him, the same phenomena was manifested, though once or twice he succeeded in recollecting the name which was desired. He could not recollect the names of the physicians who had attended him, though he could distinctly recollect all they had done for him. He could not recollect the names of the journeymen he had in his employ, though he could state their different qualifications. It was with great difficulty and study only that he could on any occasion recollect his children's names or his own baptismal name.

"Without indulging in conjecture," says Dr. Drake, "I shall direct the attention of the reader to the fact, that the seat of his pain is near the part of the brain which the phrenologists regard as the organ of Language, situated immediately behind the globe of the eye."

But, independent of analogies and partial injuries of the brain, daily experience may satisfy every individual that the mind acts through a plurality of organs. "A person receives an affront in a venerable assembly, and the following mental states present themselves simultaneously: he feels anger, yet he feels awe or respect for the persons present; he uses reflection and restrains his wrath. These states of mind may coexist for hours. A single organ could not serve to give consciousness of indignation, to feel awe, and to practice restraint, all at the same moment; but it is quite practicable by a plurality of organs. Indeed, we are able at the same moment to manifest opposite emotions in our actions, if we employ different instruments in doing so. A man may wound another deliberately with a dagger, and at the same instant speak peace to him and smile in his face. An

artist may execute a drawing, and at the same instant sing a song. If one can not compose poetry and calculate logarithms at the same moment, it is because some of the organs required in the one operation are necessary also in the other, and the same organs can not perform two duties at once.”*

It is only by admitting the plurality of the mental organs, that we can solve satisfactorily the phenomena of perception, memory, attention, judgment, reasoning, the moral sense, partial genius, will, dreaming, and monomania. For a full elucidation of these topics, I would refer the reader to Combe's System of Phrenology. And I would here add, that I know of no source from which we can derive a true knowledge of the philosophy of mind but Phrenology. If, instead of definite, demonstrable truth, Phrenology presented only the conflicting vagaries of the metaphysical theories of Stewart, Locke, Reid, and Brown, I should never be found recommending its study to any one. But it is the only science of mind which consists exclusively of facts, and their classified arrangement—dealing only with the certainties that sense and reflection are competent to attain, and walking cautiously by the sound rule, “that first causes and the innate nature of things is the wisdom of God, observation and legitimate deduction the proper knowledge of man.”

[To be continued.]

ARTICLE LXXIII.

NOTES ON PHRENOLOGY. BY JOHN B. NEWMAN, M. D.

ORGAN OF TIME.

IN showing the difference between the two nervous systems in man, in my work on Fascination, I cited the case of Colonel Townshend, as one of undoubted authority. This officer was able to suspend the action of both his heart and lungs, after which he became motionless, icy cold, and rigid, a glassy film overspreading his eyes. As there was no breathing, the glass held over his mouth showed no apparent moisture. Though all consciousness would pass away, the colonel could reanimate himself WHEN HE CHOSE. This latter clause, WHEN HE CHOSE, without being conscious, has puzzled many who have wanted an explanation of the matter, and I take this opportunity of complying with their wishes in these notes.

It is the office of the organ of Time to keep account of the intervals of duration. When the organ is small, its owner has but little idea of the flight of time, but large, it enables a person to give the hour without the

* Combe's System of Phrenology, p. 39.

aid of watch or clock. Dogs often possess the power in a high degree. Miss Record tells an amusing story of one in Geneva who had been trained to watch his master's garden on the Sabbath, but on being transferred to another owner, regularly left his new habitation on Sunday morning to resume, in his accustomed manner, his old employment. If I find the organ large in a person's head on examination, I say, "You can wake up at any hour you like, no matter what time you go to bed, provided you earnestly wish to rise at that hour."

Consciousness, through the will, strongly impresses upon Time the command to watch while the other faculties sleep. Thus wound up, as it were, the organic alarm clock beats calmly on till its task is completed, at which moment it rouses the other faculties into activity, and the person rises, perfectly aware of the occasion for his waking, without disturbance or confusion. Colonel Townshend's organ must have been both large and active, as the long periods he could remain insensible fully show. Coming from Newburg to New York one morning, I heard a person on board the Thomas Powell declaiming on what he called the humbugs of the day, and particularly against Phrenology. He wished, he said, that a skullogist would try his skill on him. I pointed out this trait in his character, which he confessed was true, looked considerably astonished, and said no more. He kept staring at me most of the remainder of our passage, his countenance indicating that it would occasion little additional surprise should he discover I had dealings with evil spirits.

ARTICLE LXXIV.

PHRENOLOGY APPLIED TO THE GOVERNMENT AND TRAINING OF CHILDREN.

[Continued from p. 304.]

It is not incumbent upon me to PROVE that tobacco and ardent spirits are injurious. They are poison to the nerves. If a man has no nerves—if he has no brain, no intellect, if he is a mere animal—he may use them with comparative impunity. But if he has nerves, and uses tobacco and ardent spirits, he must pay the penalty. I look upon the habits of drinking, smoking, and chewing as lying at the foundation of the licentiousness, immorality, and vulgarity which degrade and disgrace society. They are infernals linked to do infernal things. Show me a swearing man, and I will show you one who has a quid or a cigar in his mouth, or a glass of brandy down his throat. These produce that state or excess of animal feeling, which naturally finds expression in profanity. Some, from the tone of a higher moral organization, may resist this manifestation of depraved and perverted appetite; but the tendency is in all cases the same.

The use of water does not produce immorality or vulgarity, or exert a bad influence on society. Those good men who have fallen, are those whose appetites had not been properly educated and trained. You may point me to an instance, if in your power, which does not prove the truth of this. And you may have Sons of Temperance, and Daughters of Temperance, Reformed Drunkards, and as many schemes as you please to reclaim and restrain men, and to pull them out of the ditch, and the ranks of intemperance and excess will never fail of abundant recruits, just so long as mothers continue to educate appetite as they now do. But change the picture—let the appetite of children be properly EDUCATED, and a drunkard would in a short period be a curiosity, and he would be exhibited, as it was proposed to exhibit General Taylor's white horse—for a show—and the exhibition of the former would draw the most money from the pockets of a wonder-loving people. Pervert this faculty, and you PERVERT ALL.

Destructiveness next comes under consideration. It is the executive power of the man. It might properly be called the executive faculty. It gives the man the spirit to do, to push through the world, to accomplish a thing at all hazards. Combativeness is the faculty which, when perverted, leads us to knock a man down; Destructiveness to bruise or kill him after he is down. In proportion as a man has Destructiveness, he has the power to do—to make an impression—to make what he does tell. It is just as important to the human character as the steam to the engine.

It does not necessarily follow that children who have large Destructiveness have tempers that can not be controlled; or that men thus endowed are litigious and quarrelsome. It gives a fault-finding disposition; and combined with large Conscientiousness, a disposition to censure severely.

Perverted Combativeness makes a man ungenerous, distrustful—like the Ishmaelite, his “hand against every man,” etc. Perverted Destructiveness gives harshness, severity, cruelty to the character—a desire to injure. The carnivorous animal does not stop to think of the feelings of his victim; he is intent only upon his own gratification. He has large Destructiveness—wide immediately above the ears—while his Benevolence is small. Some men exhibit precisely the same disposition, arising from similar exercise and the repose of the same faculties. This faculty is large in the American head—larger than in that of any other people whose trade is not war. And no other nation has grown so rapidly. Our country has had this rapid growth, for the reason that this faculty has driven all other faculties to their utmost stretch.

If we do not PROPERLY EDUCATE OUR CHILDREN our nation, BEFORE MANY GENERATIONS, will BREAK DOWN. We grow too fast. We need more education of the moral faculties to produce the balance by which alone the fabric of society can be kept in an upright position. Without these it will totter.

This faculty of Destructiveness gives censoriousness. It is largely perverted in society. It is a characteristic of many to condemn others for the faults of which they are themselves guilty. We publish a man in the newspapers, and turn him out of the church if he is guilty of a fault, and perhaps his accusers are in many respects as guilty as himself. It may well be said that this spirit is the bane of social life in the United States. It is my earnest prayer to be rid of the disposition to find fault with and censure, and especially those who are as good as I am. It is a desolating vice, like the sirocco, withering, blighting every sign of vitality on its track. Destructiveness and Combateness, perverted, cause

“Man’s inhumanity to man,”

which it is no poetic flourish to say,

“Makes countless thousands mourn.”

Yet, in the education and training of American children, this faculty is almost habitually encouraged and strengthened.

The mass of Americans are actually in favor of war. See the number that enlisted in the Mexican war at eight dollars per month! They would not work for such wages at home, in peaceful and quiet avocations. Why is this? It is because they are educated by their fathers and mothers in the spirit of war. Punishment is inflicted upon children in the spirit of war—the spirit of retaliation—which is the spirit of war. The parent who raises the rod over a child in a passion manifests the genuine spirit of war. If you could read the history of the childhood of those who enlisted in the Mexican war, you would find that they were then kicked and cuffed about. And you will not find among the number—only with the rarest exceptions—the children of those parents whose treatment was always that of kindness, affection, expostulation. They did not need

“Grim-visaged war”

to furnish the requisite stimulus to a PERVERTED Combateness and Destructiveness. By the patient, kind, and affectionate treatment received at home, those faculties were kept in their proper place, and that place is subjection, not ascendancy.

In the New Testament no encouragement can be found for punishing children in the spirit of retaliation. But instead of obeying its spirit and injunctions, many parents punish their children when in anger, and only because they are angry; for if they are not in anger they do not punish at all. THE VERY SPIRIT IN WHICH WE PUNISH OUR CHILDREN IS PRODUCED IN THEM. Let this never be forgotten. If you are chided for a fault harshly, severely, and unfeelingly, you know the same temper of mind is produced in you, and how much real heed you give it, beyond the feelings of anger it produces. It is the same with the child. Scolding teachers and scolding mothers always have cross and unmanageable chil-

dren. They will always have such children. It is in the nature of the case. As I said before, the spirit we manifest to children they will cherish and manifest as far as they dare.

I once knew a man who governed his children in the following manner: He told them that such a thing was wrong, and must not be done. One did it, and he talked and expostulated with him. And so for the second and the third time. For the fourth offense he again discussed the wrong, reviewed his course, its crime and folly, and moral wrong, and told him he must be punished. But not then; he was not then prepared; but say on Monday following, at ten o'clock in the morning. So when Monday morning came, the settlement came exactly according to appointment. But, after another conversation, and before the infliction of punishment, the father prayed with the guilty boy. Children punished in the spirit of prayer are less often punished than those who are punished with the reverse spirit. How many in this country punish in this spirit? or rather, how many are there who punish in the spirit of cursing?

It may be supposed by some that I object wholly to the use of the rod. It certainly can not often be necessary, and if necessary, surely indicates that the parent is weak, and the child stupid, or both, as the presence of mental power and moral sensibility can not fail to render the rod unnecessary. But it is asked, what else SHALL we do? Some persons seem not aware that there is any other method of punishment than the rod. I found a lady of this stamp in C——, Ga. She was nervous, and her little girl, four or five years old, was equally so, and was fractious, ill-natured, and the mother had whipped her, till, as she said, it did no sort of good. She asked me what she should do. I advised her the next time her child got in a passion, to get a pitcher of water and pour it upon her own head, and then pour another upon that of the child. She understood me, and appreciated the necessity of becoming cool herself, before proceeding with the child. She did as I directed, except that instead of pouring the pitcher of water upon her own head, she "kept cool" without it, and poured one upon the head of the child. Soon after the child was again in a passion, and the pitcher of water was again produced; but it yielded instantly, crying out, "I will be good! I will be good!" and, of course, the water was not administered.

Take two bull-dogs fighting in the streets, whip and pound them to part them, and the more you whip them the more they will hold together. The fact is, by this process you produce a more violent circulation of the blood. Destructiveness and Combativeness, lying at the base of the brain, receive the first and greatest supply; the action of the brain is more intense; the original passion is greatly heightened; and by the very process you have instituted to force the dogs apart, you lock them together. By a law of their nature they must keep on fighting, for you have added fuel to the first flame of impulse. This is philosophical; yet with bull-dogs,

and with children, how many fly in the face of reason? A child is in a passion, and you proceed to cure it by inflaming the brain—by exciting the faculties which cause it. In the case of the dogs try cold water. Pour a stream of cold water upon their heads and they will soon be apart. This cooling application dispels the excitement. Blows are heating in their nature, and cold water allays heat, and with it anger.

Cold water is not so barbarous a means of punishment as the rod. Besides, it is philosophical, and the rod is not. If some parents would use more cold water upon themselves there would be less punishment. Their circulation would be freer, and they would act more from judgment and less from passion. Severity is less potent than love. The severe parent or teacher has less influence than the one who is kind and fond. Love controls, and no other influence can properly control the human mind.

The development of Destructiveness is sometimes extraordinary. I once examined the head of a physician, who, when twelve years old, was excessively flogged by his father. He ran away, and resolved not to return until it should be to flog his father. He left, studied medicine, married, and had a child, and went back to his old father, thirty years after, and flogged him! Destructiveness in his head swelled out. It was greatly disproportionate; and the education which the father gave that faculty by his floggings, PERVERTED it. If his father had understood Phrenology, and had been a man devoted solely to the highest good of his boy, and not to the gratification of his passions, an education could have been given to the son which would have produced opposite results.

Another illustration of the proper method of treatment: I examined two boys in Connecticut, brothers. When returning from school one day, Henry asked Charles to lend him his skates. Charles refused, and put them in the attic. Henry knew where they were, went to the spot, shut his eyes, and hid the skates under a barrel. Search was made and they could not be found. The mother was mild, the father stern. The father inquired about them of Henry. He said he had not seen them. So things passed off till next morning; and though all had confidence in Henry's word, yet there was a full conviction that Henry knew of the whereabouts of his brother's skates. So the father went before him, laid hold of him with great force with both hands, and shook him violently; at the same time commanding him to tell where the skates were. He replied simply that HE HAD NOT SEEN THEM. And there the matter ended, so far as the father was concerned. During the day, however, the mother said, "Henry, now you know you have bothered Charles long enough; why don't you tell where the skates are?" "I have not seen his skates since last night, when he brought them home from school." "Yet," replied the mother, "that may be true; but you know where they are well enough; go and get them, and let him have them." Henry replied that if Charles would look under a certain barrel, he guessed he would find

them, though he had not SEEN them since Charles refused to lend them. Thus did mildness do what severity and power could not. If his father had shaken him till this time, Henry's only answer would have been, that he had not SEEN the skates.

A little girl says, "Mother, may I go and pick strawberries—Elizabeth is going?" "No." The girl makes a considerable noise, and finally puts on her bonnet, and says she will go, and suits the action to the word. "Well, daughter, if you will go, get mother some good ones." Comment is not needed.

I will give another case of quite a different character. It was agreed between a father and mother of my acquaintance, that the father should furnish Charles with spending money, as both were in the habit of giving, and sometimes gave too much. Charles soon after asked his mother for money, who referred him to his father, stating to him the arrangement. He was very angry, and said he would throw himself out of the window and break his neck. He got out of the window, and held himself outside, and said to his mother, "I will fall and break my neck if mother does not give me some money." "Well, Charles, you may drop from the window and break your neck, but your mother will not give you any money," was the reply, in a quiet, firm, undaunted tone. The boy came in. He was cured. But if that mother had manifested the slightest trepidation, and had yielded a hair's breadth, the boy would have obtained the ascendancy, to his own irreparable injury.

Parents who are capable of appreciating the human mind, can but tremble at the responsibility resting upon them. The young mind requires but a slight injury to give it a wrong direction. The tree, when young, can be tied in a knot, and when old and large it will maintain the same shape; but, when old, its shape can not be changed without its utter destruction. The most trifling influence in childhood will produce the most marked and permanent results. Let those who have the charge of childhood take care what they do.

Treat your children kindly and firmly, and you will have kind children. God governs by the law of love. The law of kindness is philosophically correct; it is a law of nature, and it can not fail. We ought not to consult our own feelings so much as the disposition of the child, for it is too frequently the case that those who govern children are stern when they want them to be mild, are cross when they want their children pleasant, are cruel when they want them to be tender-hearted. They act directly the reverse of what they want their children to do. For instance, when a certain mother had prepared Charles for bed, she said to him, "Now, Charles, kiss me, and go to bed." Charles took it into his head to have a frolic, and refused. Mother urged him, he refused; she commanded, he refused; mother threatened, he refused; she got the rod—"Charles, come here; are you not going to mind your mother? kiss me, or I will

whip you;" he refused more positively than ever, whereupon she began to apply the rod, then stopped to give him an opportunity to comply, but he was farther off than ever, and the more she whipped him the less inclined he was to kiss her. The mother continued to whip him as long and hard as her humanity would allow, but the only result was to alienate the child more and more from her, and to give him less and less of the desire to kiss. The child conquered, was put to bed with a bloody back, a fevered head, and a swollen heart. The mother went to her closet, and prayed that God would teach her how to manage her son; she went to the Bible, hoping there to get some advice, and read "Spare the rod and spoil the child;" so the next morning the same process as the night before was pursued, but no kiss could be whipped out of him. Is it not singular? Why did not Charles run to his mother, get on her lap, and hug and kiss her till she was tired of it? Because the influence of the mother was any thing but a loving influence. She excited just the opposite faculties from what she ought. As a last resort, she came to me for advice. I told her that her son had a strong will, great pride, large Destructiveness, and moderate Caution, and a very nervous, excitable temperament; that severity and coercion were not the best means by which to govern him; that they would make him worse, instead of better, whereupon she related the preceding whipping-kissing story, which occurred a few days before. It was right and necessary that Charles should mind his mother, but just as necessary for the mother to use the right means to bring it about. God does not give us wisdom in a mysterious way, with which to train our children, even though we do pray, with tears in our eyes, nor do we get all the instructions we need in the Bible; but human nature, and particularly the nature of the child, is to be studied, the stronger passions kept as quiet as possible, while the opposite qualities are to be encouraged. If children have large Combativeness and Destructiveness, or Executiveness, they will show them in one way or another, and it is the special duty of the parent and teacher to see how they are developed. These are ANIMAL passions, and if not properly directed, will develop themselves as they are in animals, unmodified by reason. It is a work of education and of time to bring into exercise the intellectual and moral faculties sufficiently to control and antagonize these passions.

Parents are under as much obligation to furnish for their children some work or amusement on which they may properly exercise their energies, as to furnish them with food and clothing. Fathers who purchase a load of wood, and hire a man to saw it, while they allow their boys to run at large in the streets, doing mischief, are not doing their duty. Those boys ought to saw that wood; even if they are hired, it would be better than to have them idle, or in mischief; besides, idle boys playing together, soon become malicious and ill-natured. These are EXECUTIVE faculties; they can not keep still. Teachers labor in vain to keep such children still, unless they

follow the order of nature. I once went into a schoolroom, and found a boy hung up on a peg by a scarf round his waist, because he would not keep still; another with his feet tied together, and another with his hands tied behind him; another lashed down to his bench—all for the purpose of making them keep still; but if the teacher had known that exercise was all that was wanted, he would have allowed nature a chance to relieve herself; then all would have been right. Our children must also be taught how to RIGHTLY USE, and not WASTE, their energy. No man has more than is necessary to do the work nature has assigned him, and yet thousands cripple themselves for life by lifting at the end of a cart, or some other dead weight, or run in the race, or wrestle, or fight, to show their superior strength. We have pugilists and bullies, Yankee Sullivans and Tom Hyers in community, simply because our children are not taught how to use the executive power God gave them for a good and noble purpose. Courage was not given to man for any other purpose than to do good with; let it then be trained for that purpose.

For the American Phrenological Journal.

ARTICLE LXXV.

HUMAN PROGRESSION. BY J. H. COOK.

Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt.
MATT. xii. 33.

THAT man progresses in wisdom and goodness no faster than, and only as fast as, his physical organization advances to perfection, is a proposition the demonstration of which is to my mind the discovery, the Eureka—far surpassing in its importance all other truth. Yet few are aware of, and fewer appreciate, this momentous fact, so satisfactorily established by observation and analogy. We see that the constant improvement in the various artificial machines so rapid in these times, is solely attributable to their structure, adaptation, and perfection, and not to any chemical or mechanical changes of the natural elements. Steam is the same now as when it propelled the first boat; air, as when it filled the first sail; water, as when it turned the first wheel; and so are light, heat, electricity, and whatever has been applied as a moving power. Now man, in his physical structure, being also a machine, “fearfully and wonderfully made”—does not his improvement, his earthly enjoyment, depend on the form, size, location, quality, texture, and adaptation of all his corporeal and cerebral organs? There are many good men who choose rather to feed the world with abstractions and time-honored assumptions, which facts do not warrant, than to countenance such infidelity (?); or, to give a satisfactory ex-

position of my text, they would even assume that a Nero might be easily and suddenly changed to a paragon of piety by some power that never stops for so insignificant (?) a thing as a brain! Yet this brain—this machine of machines—must be right, or its owner will be wrong. It is in vain to assume, as the learned (?) world hitherto has done, that the power can act independent of, or in the place of, the instrument; the merest school-boy philosopher would refute such an absurdity. What, then, is necessary? Why, simply that the power and instrument should both exist in due relation to each other. If, then, it is reasonably admitted that an organization is always requisite to all the functions of a man, it will follow, as a matter of course, that as is the organization, so is the man—a mighty truth, upon which all true human progress must be based. We hear much of what education has done, and is doing, for the human race—when education is the effect of an antecedent cause, viz.: hereditary descent. A well-organized brain will educate itself, for it is a self-acting machine. Educational advantages may facilitate its action, and greatly strengthen it through parentage in the next generation, but it can not create a faculty, or “gather grapes from thorns, or figs from thistles.” Having, since I became acquainted with Phrenology, taught a thousand pupils, and constantly compared organization and function with a disinterested zeal, I can speak with confidence on this point. My experience in teaching, and its effects, has reminded me of the teaching of Christ: “Some” has fallen “by the wayside; some on stony places;” some on shallow soil, while, in some instances, it has produced “thirty, sixty, or an hundred fold” from the “good ground,” alias, intellectual organs well developed. When the world shall have learned the truth of the foregoing proposition, illustrated by Christ’s teaching, it will not, as now, “play round the head, but come not to the heart” of human progress; but with human nature fully analyzed and significantly defined, its philosophy understood, and that understanding applied, it will be man’s highest glory and aim “to make the tree good, that its fruit may be good.”

“So shall licentiousness and black resolve
Be rooted out, and genuine piety
Descend like an inheritance from age
To age.”

WISE indeed is he, however little else he may know, who understands HIMSELF, but ignorant and foolish they, however much they may know besides, who do not understand their OWN CHARACTER—their capabilities and deficiencies, their excesses and weaknesses, their faults and virtues.—SELF-CULTURE.

MISCELLANY.

TO OUR READERS.

THE next number completes the TWELFTH volume of the AMERICAN PHRENOLOGICAL JOURNAL.

If the warm greeting which it has met by our tens of thousands of readers is any premonition of its future prosperity, its ultimate career of success is indeed above the reach of question or cavil. Thousands of our subscribers have walked this highway of 'progress' with us for more than half a score of years, nor do we expect that they will deny themselves the mental profit of remaining in the ranks of our readers for the balance of the score. We rely mainly upon voluntary subscribers to sustain the Journal, and we allude to the matter at this time, so that during the month of December our friends may be getting up their clubs for the new volume.

A little early effort on the part of each reader with his neighbors will three times double our already large list, and send this benefaction to millions more of our race. Placed as the Journal is, at a mere paying price, when it is ordered by clubs, it is given to the world that it may be widely circulated and accomplish the greatest good to the greatest possible number with the least remunerating expense. What reader of the Journal who can not and who will not obtain for the Journal ONE SUBSCRIBER at least—day, FIVE, TEN, or even TWENTY? By so doing you diffuse the blessings of mental elevation to those who might otherwise never become interested in the subject. Reformers are generally philanthropists, and a good word fitly spoken may do more good to the cause of truth in this way than in any other.

It would be a source of gratification to us, while we are tendering our warmest thanks to those who have aided in giving a wide circulation to the Journal, to mention their names, but, indeed, this class is so numerous that it would fill nearly an entire number. Their names and deeds, however, are duly recorded on the tablet of our memory and kind regard, and the result of their deeds, on the improved mental condition of tens of thousands of our countrymen. May we hope for a continuance of this noble effort? May we not hope for hundreds more of those self-constituted agents? Will not every reader resolve to add at least one new subscriber, and thus disseminate the truth to every one who is susceptible of improvement and progress.

JENNY LIND: COMFORT FOR SPOUSES.—A person who has visited Jenny Lind says: "All agree that you can not remain in her company twenty minutes without really loving her; but it is that species of love which even husbands can indulge in without any loss of allegiance to their orthodox mates."—EX. PAPER.

The reason of this is perfectly plain. This lovely song-bird whose glances and graces arise from a pure soul beaming with Benevolence, Adhesiveness, and Ideality, awaken the same faculties in others with the addition, perhaps, of Veneration. It is when AMATIVENESS tinges every smile, modulates the voice, and gives direction to every movement, and a bewitching sparkle to the eye, that "husbands lose their allegiance" and young men their senses.

For the American Phrenological Journal.

THE BENEFIT WHICH I HAVE DERIVED FROM PHRENOLOGY

The study of Phrenology has been to my mind what letting in the pure light and air of heaven would be to a poor prisoner, who had been suffering many years in a dungeon. Oh, the struggles and conflicts I have gone through for the want of a knowledge of the laws of my mind! In vain I read standard works on mental philosophy. I was more perplexed and darkened when I got through than when I began. And now, candid reader, perhaps you too have had an Egyptian midnight over your soul, and "sadness" has been written on all things earthly. If so, let me tell you wherein I have been profited. Do not think your case a solitary one, for there are thousands like it. For many years I was the victim of all those pinings and yearnings which are the consequence of unfed Inhabiteness and Adhesiveness. I was a lonely stranger, far from all the sweet associations of my childhood home, longing to make a home in the land of my adoption, but prevented by uncontrollable circumstances from doing so. The heart put forth its tendrils, and strove to find an object to cling around. It no sooner did so, than the axe of cold indifference or rebuff chopped it off, and my whole frame received a shock. After a time another would come forth in a different direction, and meet a similar fate. In a word, all the social faculties were starved, while Conscientiousness was developed until it was diseasedly sensitive, and the tone of Self-Esteem reduced so low that no thermometer could measure it. I was condemning myself as ungrateful, discontented useless, etc., while I was ignorantly violating the laws of my mind. I was laboring diligently to find that happiness from the cultivation of the intellectual and moral faculties which flows only from the gratification of the social affections. I have now learned that love is to the mind what the mainspring is to a watch; it moves the whole machinery, and when that stops, none of the faculties have their normal action—at least, this is true of all strongly emotive characters.

I have learned from Phrenology many important principles. For example, whatever faculty you use will awaken the same in another mind. Intellect will wake intellect, affection wake affection. But a mind that manifests love through the selfish propensities, will always chill. If you manifest love through the benevolent and moral faculties, you will win.

CONSTANCE.

BROOKLYN, N. Y.

PROGRESSION.—We copy the following from the New York Courier and Enquirer of a recent date.

We believe in the progress of society and of the human race, and we deem it to be our duty, as it is the duty of every one who assumes to be in any sense a public teacher—to aid that advancement, in every direction and by every means within our power. We do not distrust every thing new any more than we reverence every thing that is old. We believe social and political economy to be pre-eminently an **EXPERIMENTAL** science, in which improvement and advancement are not only possible but, wherever there is social life and vigor, inevitable. We belong to no party which seeks to go backward or to stand still. Society always needs improvement. Every age and every year brings up necessities for new efforts, and often for new creeds. We believe in advancing with the advancing time, and in thus striving to influence and guide it to the best results.

Glad indeed are we to find this paper thus advocating a principle, so pre-eminent in harmony with the laws of nature. THE PHRENOLOGICAL JOURNAL, has been denounced by a FEW individuals, for advocating so long and so earnestly this great law of PROGRESSION.

In a recent address, the editor of that paper remarked :

There is not a movement of the mind toward improvement, in any age or nation, which has not been forced to contend with this conservative tendency. Even in science, where the demonstrations of pure intellect seem entitled to full authority, and in practical life, where the convenience and comfort of man should convince his judgment, no new step has ever been taken which had not to struggle, more or less, with this unwillingness to leave the ancient and accustomed ways. The theory of gravitation was once distrusted as a novelty. The rotation of the earth was once looked upon with horror, as a most daring device of impious radicalism. The conservatism of the time was menaced by both, and made war upon both with all the energy and fervor characteristic of its claims. So has it been with all the inventions of science, and all the devices of art. From the highest to the lowest, from a new theory of the heavens to a novel construction of a cart-wheel, every thing new has been compelled to fight for a foothold on the earth. When Edward Henning, in 1690, under letters patent, proposed to light the streets of London, he was denounced with as much zeal as if he had proposed to set the world on fire. When the first stage-coach was started from London, in 1669, the daring innovation of running forty miles a day aroused the conservatism of the kingdom to a most vigorous war of remonstrances and protests, of petitions and complaints. The first newspaper created as much alarm among the conservatives of England as the depravity of the press awakens among those of our own time. Less than thirty years have elapsed since the leading Quarterly of Europe ridiculed the project of a railroad on which trains could run fifteen miles an hour ; and ten years were spent by the American inventor of the Magnetic Telegraph before he could obtain even a respectful hearing of his claims. Every new discovery in every department of science—in chemistry, in astronomy, in medicine—every new invention in every department of art and of practical life, has been compelled to encounter the sternest hostility of the conservatism of its age. Saturn now, as in the old mythology, strives to devour his offspring. Time distrusts and trembles before the new powers and principles which she herself brings forth.

This is "our thunder," yet we are rejoiced to have it used by the editor of the *Courier and Enquirer*. Is it not hopeful ?

PHRENOLOGY.—The Rev. Henry Ward Beecher openly declared at the Tabernacle the other evening his firm belief in the science of Phrenology. The firm of Fowlers and Wells is fast growing into popular favor. Their "Cabinet of Heads," at 131 Nassau Street, is filled daily by the most respectable and talented of the city. The Phrenological Museum is now one of the curiosities of Gotham, which no stranger should omit to visit. It is in Clinton Hall.

We clip the above from an exchange, and may be allowed to say, that we rejoice to see that Phrenology is coming into favor with all thinking minds who have the candor to become acquainted with it. The conductors of the public press once used the science with which to "point a joke ;" but the most of them are getting better informed, and some of our firmest coadjutors, and not a few clergymen wield its doctrines with tremendous force in their administration of truth. Mr. BEECHER was one of the earliest in this country to examine and embrace Phrenology during his college course, and his great powers are not a

little enhanced by his acquaintance with the true philosophy of mind. The thronging thousands who everywhere attend his teachings, either in the pulpit or lecture-room, show that he has studied as well the Revelation of God's works as His Word; that by means of a correct analysis of mind he is able to sweep its strings with a master's hand; and he is honest, candid, and courageous enough to acknowledge the source of his indebtedness, while many steal the ammunition, and give no credit to their alma mater.

POPULAR TUMULT QUELLED BY PRAYER.—A correspondent of the *Pittsburg Gazette* relates the following circumstances, as received from the late sheriff of the county, Mr. Forsyth: "Some time in the course of the past year, he (Mr. Forsyth) was called upon to exercise his authority for the suppression of a large disorderly meeting, somewhere in the suburbs of the city. At the time of his arrival on the ground, there was every manifestation of an immediate and violent outbreak, and while he was deliberating about his duty in the premises, he was approached by the Rev. Mr. Kirkland, who acted so conspicuous a part in the late trials in our court, with a request that he would let him try the efficacy of prayer on the excited passions of the throng. The sheriff replied that he doubted much the success of such an expedient, but that he was willing to make the experiment. Mr. Kirkland immediately assumed a station a little elevated above the multitude, and poured forth, apparently from the fullness of a Christian spirit, a prayer most appropriate to the occasion. Immediately after he commenced, those around him became calm, some of them very reverently took off their hats, and when, at the conclusion, he raised his hands, and in the most solemn manner pronounced the benediction with which congregations are usually dismissed, the mob dispersed as quietly as a congregation retiring from church, leaving the sheriff no further necessity for the exercise of his authority."—CINCINNATI ATLAS.

Mobocracy arises from excited animal feelings and dormant moral powers. The prayer in the above case was so novel a fact, at such a time and place, that it arrested attention, while its very manner and matter, coming "from the fullness of a CHRISTIAN SPIRIT," had a tendency to "calm" the excited animal feelings, and arouse the moral sentiments of the mob. Kindness is always more effective than severity in quelling a tempest of passion, and if the Christian world would imitate the example of this minister who thus imitated his Master, swords, jails, and gibbets would go into disuse, and the principles of universal brotherhood pervade the earth.

MESSRS. PLATT AND STEBBINS.—These men, both from the East, have for some time been fitting themselves to disseminate phrenological truth and practice this science professionally; and we deem them well prepared for the task they have assumed. Dr. Platt, to thorough anatomical and medical attainments, has been studying Phrenology, practically and theoretically, for years, a part of the time under the tuition of the senior editor, and is decidedly a scientific man and strong thinker, as his large development of Causality abundantly attests.

Of Mr. Stebbins as a man, we know much and well. He has a clear, quick, strong mind, a full soul, a hearty interest in the reforms of the day, and the improvement of his fellow-men. He has a high moral character, and will disseminate good ideas and good sentiments.

Of his phrenological preparation we can not speak confidently, but have formed the opinion that it is good, and recommend him and his partner to the consideration of those before whom they may present themselves.

THE DREAMER.—The following remarkable lines are from a volume of "POEMS BY A SEAMSTRESS," and are said to be truly the production of a poor English girl. They are indeed beautiful, and, under the circumstances, thoroughly and thoughtfully appropriate. It is an eloquent though unintended appeal to society to better the condition of the poor. What a reproof upon civilization, that in a world of plenty, the gifted, the pure, and the industrious should lack bread and a shelter, and be denied, by circumstances of poverty, the blessed relation of marriage, that they may not thereby "swell the tide of human misery."

Nor in the laughing bowers,
Where by green twining elms a pleasant shade
At summer's noon is made,
And where swift-footed hours
Steal the rich breath of the enamored flowers,
Dream I. Nor where the golden glories be,
At sunset, lav'ng o'er the flowing sea;
And to pure eyes the faculty is given
To trace a smooth ascent from earth to heaven.

Not on the couch of ease,
With all the appliances of joy at hand—
Soft light, sweet fragrance, beauty at command,
Viands that might a god-like palate please,
And music's soul-creative ecstasies,
Dream I. Nor gloating o'er a wild estate,
Till the full, self-complacent heart elate,
Well satisfied with bliss of mortal birth,
Sighs for an immortality on earth.

But where the incessant din
Of iron hands, and roar of brazen throats,
Join their unmingling notes;
While the long summer day is pouring in,
Till day is gone, and darkness does begin,
Dream I—as in the corner where I lie,
On wintry nights, still covered from the sky:
Such is my fate, and barren though it seem,

Yet, thou blind, soulless scorner, yet I dream!
And, yet I dream—
Dream what? Were men more just, I might
have been
How strong, how fair, how kindly and serene,
Glowing of heart, and glorious of mien;
The conscious crown to nature's blissful scene,
In just and equal brotherhood to glean,
With all mankind, exhaustless pleasure keen;
Such is my dream.

And yet, I dream—
I, the despised of fortune, lift mine eye,
Bright with the luster of integrity,
In unappealing wretchedness, on high,
And the last rage of destiny defy—
Resolved alone to live—alone to die,
Nor swell the tide of human misery.

And yet, I dream.
Dreams of a sleep where dreams no more shall
come,
My last, my first, my only welcome home?
Rest, unhehld, since life's beginning stage,
Sole remnant of my glorious heritage.
Unalienable, I shall find thee yet,
And in thy soft embrace the past forget!
Thus do I dream.

PHILOPROGENITIVENESS IN SAVAGES.—Two small canoes were passing Hayes river; when they had reached the middle, one of them, which was made of the bark of the beech tree, sank, in which was one Indian, his wife, and child; the other canoe being small, and incapable of receiving more than one of the parents and the child, produced a most extraordinary contest between the man and his wife. It was not that either was not willing to perish to save the other, but the difficulty lay in determining which would be the greatest loss to the child. The man used many arguments to prove it more reasonable that he should be drowned than the woman; she, on the contrary, alleged that it was more for the advantage of the child that she should perish, because he, as a man, was better able to hunt, and consequently provide for its sustenance. The little time that was still remaining was spent in mutual expressions of kindness. The woman, loosening her hold of the canoe, sank. The man and his child arrived safely on shore.—WOODSWORTH.

Benevolence or kindness is not the foundation of parental love, for we find the savage as well as the civilized—nay, more, the ferocious tiger and hyena—with a deep and delicate feeling of tenderness for their young. Neither is benevolence by any means the measure of this feeling in the human race. The benevolent are sometimes deficient in the feeling, and the uniformly unkind are often devoted to offspring.

HOW TO SPEAK TO CHILDREN.—It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effect, or the parent may use language in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is not an array of mere words. There is no charm to the untaught one, in letters, syllables, and sentences. It is the **SOUND** which strikes its little ear, that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly, does but give his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.

A LADY PHRENOLOGIST.—We clip the following from the Albany Knickerbocker of October 2d, and most cheerfully insert it in our columns as a just tribute to an amiable and talented woman, and worthy co-worker in the good cause. This is only one of the many favorable notices which we see of Mrs. Thompson, and hope she may be so ably sustained by the public as to induce her to devote herself wholly to this noble work. The Journal is ever ready to aid those who can do the subject and themselves credit, and who will **REMAIN IN THE FIELD** after they have acquired a reputation.

Phrenology is the brightest axiom of the age—which name its nature deserves; for its foundation is laid in facts, which will last forever. And the splendid superstructure of human supremacy and happiness, which is being, and will yet be, completely reared thereupon, who can comprehend? Phrenology, as the science of the soul, is as valuable as the soul itself; and its interpreters are as worthy as the science they interpret. A true phrenologist is the mind's most harmless physician; and every physician of the mind should receive every mind's patronage. And among the worthiest of these is Mrs. THOMPSON, who is now receiving calls professionally, at the American, in this city. She is certainly a princess in her profession, and a lady who substitutes frankness for flattery, correct advice for conjecture, the blessed essence of blandness for the spirit-deadening drugs of severity; who entertains to instruct, and instructs by her entertainments; and who will teach those who visit her the value of scientific truth. She should be sustained by the enlightened people of Albany

O. S. FOWLER, before this meets the reader's eye, expects to be in Ohio, where he proposes to spend the winter. He intends to visit Cleveland late in November, or early in December, and will be happy to receive applications for lectures, accompanied with statements of population, places for lectures, general occupations and characteristics of the people, and such other information as may aid in forming an intelligent judgment. He may be addressed by mail at Cleveland.

DR. CHALMERS' HEAD.—A correspondent writes: "I heard a minister say, not long since, that Dr. Chalmers had a large head, but an exceedingly small brain, yet he had a very powerful intellect." Does the reverend gentleman mean to say that Chalmers' skull was an inch and a half thick, or that it was not more than half full? Either one or the other must be true, or his statement is just what we suppose it to be. The thickest skull human being ever carried would not have reduced Chalmers' brain to "exceeding smallness." If no thicker skulls than his existed, or there was not a willful dearth of information in certain quarters, we should have no occasion to contradict such a ridiculous piece of stupidity.

A PHRENOLOGICAL FACT.—MESSRS. EDITORS: A Brattleboro, Vt., lad, by the name of Dickinson, while skating on the ice, received an injury on the back part of the head by a fall, which produced an inflammation and a partial derangement for the time; in this paroxysm his feelings became intensely acute on the subject of loving his sister, a young child, by embracing, kissing, and hugging her, and very uneasy if prevented, which feeling continued until the inflammation (which was where Philoprogenitiveness is developed) subsided, when his feelings again flowed in the usual channel. This organ was thus highly excited by the inflammation produced by the fall.

This fact was handed me at the time by the physician of the boy, Dr. Daniel Gilbert. This is a strong case in proof of this organ and its location, and has since been mentioned in the lecture-room, and you are at liberty to make what use of it you please.

Yours respectfully,

ANTHONY VAN DOORN.

SLAVERY PREFERRED TO FREEDOM.—On the first day of the August term of the County Court of Fauquier, Peter Beason, a man of color, was, at his own instance, sold into perpetual servitude. It appears that at the death of his mistress, Mrs. Farrow, some years since, Peter was emancipated, in accordance with her last will and testament. The laws of the state forbade his remaining within its limits more than twelve months from the date of his manumission; but all the ties which rendered existence desirable were intimately connected with the place of his birth—all the associations of his youth were indissolubly connected with that spot.—RICHMOND TIMES.

The love of HOME, or Inhabitiveness, is the true explanation of this negro's conduct. He preferred his home with slavery, rather than freedom abroad. Phrenology would have taught the editor of the Times a more correct philosophy.

The subject of Phrenology is one of the most interesting sciences now studied by the enlightened world, and is destined soon to lead all theories in ethics. Phrenology clears away all the clouds and mists of the old theories of metaphysics or moral science.—WESTERN MISSOURI EXPRESS

NEW PUBLICATIONS.

AMERICAN JOURNAL OF INSANITY. Utica.

This valuable periodical contains matter on the subject of insanity, of the highest practical value to every physician, and, indeed, so numerous are the cases of insanity or predisposition thereto, that there are few neighborhoods which would not be profited by a perusal of this Journal. The philosophy of this most appalling of all forms of disease, which allows the body to live, is beginning to be understood, and in this work is set forth in a clear light. Knowledge on this subject would enable thousands to be prevented from becoming insane, and the means of cure would be suggested for those who are affected in a mild form. The New York State Lunatic Asylum is one of the favorite institutions in our country, and an honor to the state.

FIFTH REPORT OF THE PRISON ASSOCIATION. Albany: Weid, Parsons & Co., 1850.

This is an octavo book of four hundred pages, and is replete with facts, arguments, and statistics, showing the offenses, sex, social condition, and mode of treatment of prisoners. The doctrine of PUNISHMENT, and the connection of ignorance and idleness with crime, are most clearly set forth by this report. The success of the benevolent efforts of the Prison Association are sources of grateful recollection, and we trust that the Association will meet with the favor which its charitable labors so richly merit.

By the tables of the Report of the New York City Prison, we learn that seventy-four per cent. of the commitments within the last year are foreigners, and twenty-six per cent. natives. Ninety-two per cent. are intemperate, and only eight per cent. temperate; fifty-four per cent. can not read, and only eleven per cent. are even well educated. Thus it will be seen that the abuse of appetite is a prolific source of crime, and a want of intellectual culture is also a concomitant of crime. Had these persons been educated, they would have had sources of intellectual pleasure and excitement, and hence would have been less likely to seek intoxicating stimulants; would have been able to secure the means of subsistence in more reputable spheres; could have commanded the respect of community, and had a higher character to sustain them against temptation. Again, those whose intellectual education is neglected, are usually neglected in all respects, so that moral and social culture may be very correctly measured by the amount of intellectual education they possess. Educate the masses well in all these respects, and prisons and poor-houses may be surrendered to the owls and bats.

EIGHTEENTH ANNUAL REPORT OF THE PERKINS INSTITUTION AND MASSACHUSETTS ASYLUM FOR THE BLIND.

This interesting document serves to show that the mental faculties, and especially the several senses, are susceptible of a much higher degree of cultivation than they ever attain when all the powers are possessed. The sense of touch, taste, or hearing, become much more acute in the blind than in others. Dr. Howe's most interesting account of Laura Bridgeman, the deaf, dumb, and blind, is, after all, the gem of the book. No one can read it without falling in love with the artless purity of the pupil, and admiring the patient skill and enduring benevolence of those who have led this child of darkness into the light of mental day, and set a worthy example of assiduity to the world in her works of charity for the unfortunate.

We are glad to see that the Institution is in a prosperous condition.

ARTICLE LXXVI.

PORTRAITS OF THE PRESIDENTS.—NO. XIII.

PHRENOLOGICAL CHARACTER OF MILLARD FILLMORE, WITH A LIKENESS.



No. 32. MILLARD FILLMORE.

ANIMAL power is the most strongly marked characteristic of this organism; not that he is thereby rendered a sensualist, or gross, depraved, or brutal, for that depends upon the perversion of animal power, but

reference is had to that inherent vigor of constitution and of the animal functions which manufactures a corresponding amount of that animal capability which is the first condition of every species of capability and efficiency. As capacious a chest as his is rarely to be found. Of all his animal organs the lungs appear to be the most amply developed, and the influence of those lungs on the entire man is too well known to require elucidation; no organ equally quickens and sustains the entire man, none equally develops every faculty of the human being. In his case they send the blood, bounding with life and foaming with action, to the head so as to flow freely throughout the brain, and thus throw all the faculties into their highest state of action and effectually sustain them without fatigue.

To this he adds an excellent muscular system, which gives both quickness and power of action, together with a tendency to be always doing, as well as that iron toughness of constitution which can undergo great labor.

His nervous system is also excellent, both active and healthy, and yet it by no means predominates; still, his brain and nerves are rendered far more efficient, considering their size and individual power, than they would be combined with less efficiency and smaller lungs and muscles.

His nutritive system is also first rate, so that he could digest almost any thing, and has an abundant supply of that kind of energy furnished by the stomach.

Not only are his animal functions exceedingly powerful, but they are rarely found better balanced. Nothing is deficient, but all is strong and exceedingly vigorous. His whole animal economy is characterized by tenacity, compactness, and inherent vigor and elasticity.

In accordance with this general cast of organization he has a powerful basilar brain. All the animal propensities correspond in strength with that physiological power already described. Amativeness is particularly large, but probably is well governed; in fact, he bears but few indices of perverted animality, or, in other words, a perverted manifestation of his faculties. His physiology is healthy, and that communicates a healthful, normal, virtuous exercise to his propensities, so that their great size, instead of rendering him depraved, only render him the more virtuous. All the side organs, Combativeness, Destructiveness, Secretiveness, Cautiousness, Alimentiveness, etc., are large, and give energy combined with discretion, great force of character guided by prudence, and admirably directed. He would, therefore, commit few mistakes, and be always discreet, politic, safe, and eminently successful. Such an organism would have but few accidents, and very few losses to make up of any kind, rarely ever lose what is once gained, and make every move tell upon the end desired. It will also look well to the interests of NUMBER ONE, but will rarely run athwart the interests of others; will also convert circumstances to his own account, live measurably by his wits, and possess a sharp,

shrewd, knowing, business, sagacious, and politic cast of mind; will play a successful game, no matter at what.

To this he adds two other strongly marked characteristics, namely, great firmness and remarkably strong perceptive. The former, combined with that great animal power, phrenological and physical, gives him unwonted energy of character, does not know what "I can't" means, not only sticks to his plans with almost obstinate pertinacity, but pushes them with extraordinary force and determination to accomplish.

Self-Esteem is not remarkable, but Approbativeness is quite strong, which would render him more ambitious than dignified, and somewhat more courteous than commanding, both in deportment and character; yet popularity or unpopularity would rarely divert him from any prescribed course. His top head is fairly developed, though by no means remarkable. Conscientiousness and Benevolence are well developed; in fact, we regard moral principle as rather a ruling characteristic, and consider him sufficiently trustworthy to discharge important responsibilities in accordance with the dictates of integrity and truthfulness. Veneration is sufficiently developed to give him a good regard for religious observances in some form. Ideality, taste, or perfectibility is simply, fairly developed; and Mirthfulness is only fair. Mechanical ingenuity is altogether remarkable, and, with his great energy and perceptive powers, admirably capacitates him to conduct some important operations in which money might be employed. Acquisitiveness is also large, and the two combined, if he had begun right as an engineer of some kind, he would soon have become the head of some large mechanical establishment, and accumulated a great amount of property thereby.

Order is especially large, and he will employ system, method, clock-like precision, and regularity to every thing he touches. Nothing with which he has to do will be allowed to be at loose ends or out of place. His financiering talent and mechanical capabilities will both be found remarkable, and his talent for practical geography is rarely surpassed. Places he never forgets, and can learn about places he has never seen very readily.

Memory of countenances, too, or forms, is rarely found equally developed—an element exceedingly useful in the position he now occupies. Language is also large, quite above what is common, and with that great animal power before described, and those practical faculties already alluded to, would make him a very superior speaker, and if he would confine himself to the task, he would be a good writer; yet the forum, and especially discussions, debates, replies, criticisms, expositions, etc., would be his forte. As a lawyer and politician he would not often be surpassed. At the same time Phrenology does not ascribe to him profundity, originality, or that far-seeing philosophy which appreciates the future, and lays wise plans to provide for or against it. In phrenological language,

Causality is not equal to his other intellectual faculties, at the same time it is fairly, and, perhaps, well developed, so much so, that he evinces no marked signs of its deficiency. But Comparison is very good; he is a practical, off-hand, intelligent, business, knowing, smart, available man rather than a profound philosopher, an original thinker, a deep developer of nature and her laws, or a cogitator of ideas; nor will he have deep principles in his messages, etc., as much as existing facts, and as far as he may reason he will reason from analogy, from facts to principles, rather than strike out an original course, and reason from principles to the effects they must produce.

Such is deemed to be a correct and impartial exhibit of the phrenological character of the present chief magistrate of our great republic. To what extent it has been borne out by his life heretofore, or shall be evinced by his demonstration, hereafter, let time past and time future determine.

The following sketch of his life will, in this connection, be read with interest.

BIOGRAPHICAL SKETCH OF MILLARD FILLMORE.

MILLARD FILLMORE was born at Summer Hill, Cayuga Co., N. Y., Jan. 7, 1800, and is accordingly now a little over fifty years old. His father was a farmer in very limited circumstances. The family removed to Aurora, Erie Co., in 1819, where the father still carries on a farm of moderate dimensions, and where reside the family of the President, in a style not more pretending than is common to thriving farmers of that prosperous district. The narrow means of the father did not permit the bestowal on the son of any other than a most limited common school education. When fifteen years old he was set to learn the trade of a clothier, at which he worked for four years, improving all his spare time in reading books from a little library in the village where he lived. At the age of nineteen he made the acquaintance of Judge Wood, of Cayuga Co., who perceived the latent talents of the young man, and induced him to study law, for which he generously furnished the means. Mr. Fillmore remained in Judge Wood's office above two years, studying with that industry and perseverance which have distinguished him through life; during this time he also taught school in the winter months in order himself to provide for his expenses as far as possible. In 1822 he entered a law office at Buffalo, and passed a year studying and teaching, when he was admitted to the bar, and removed to Aurora, the residence of his father, to commence the practice of his profession. In 1826 he married Abigail, the daughter of Rev. Lemuel Powers, who now presides at the White House. Several years were now mainly employed by Mr. Fillmore in diligent judicial studies, and in the limited legal practice of a country town. In 1829 he was elected to the Assembly of New York, and for three years (during which time he removed his residence to Buffalo) held a seat in that body. Here he was remarkable for constant devotion to, and unwearied industry in, his duties. He took a prominent and influential part in the enactment of the law abolishing imprisonment for debt. In 1832 he was elected to the twenty-third Congress, and served creditably. In the fall of 1836 he was again returned for the same office, and acted as a mem-

ber of the Committee on Elections in the famous New-Jersey "Broad-Seal" case, and in that capacity established his reputation in the house. He was re-elected to the next Congress, and now assumed the responsible position of Chairman of the Committee of Ways and Means. In the duties of this post, at a trying crisis, he manifested the industry, dignity of bearing, efficient practical talent, and ability to secure the confidence of his colleagues which had before distinguished him. His public reputation perhaps rests more upon the manner in which he filled this post in the twenty-seventh Congress, than on any other portion of his career.

After this, resisting the importunities of his friends, and the Whig Convention of his District, Mr. Fillmore returned to Buffalo to the practice of his profession. In 1844 he was run by the Whigs of New York for Governor, but was beaten by Silas Wright. In 1847 he was elected Controller of the State, and removed to Albany to discharge the duties of that office, which he held till February, 1849, when he resigned it, prior to his induction into the Vice Presidency, to which post he had been elevated by the Presidential election of 1849.

On the ninth day of July, 1850, by the death of General Taylor, Mr. Fillmore succeeded to the office of President of the United States, giving another illustration of the beauty of our free Elective Government, where a man of humble origin may rise to the highest post of human elevation and honor, with no passport to distinction but industry, talent, and integrity.

ARTICLE LXXVII.

PHRENOLOGY APPLIED TO TEACHING. BY JOHN B. NEWMAN, M.D.

SOME time since I read an account of a curious Yankee, who, with some friends, was admiring a locomotive, waiting at a depot to draw a train. Entirely unacquainted with its construction or management, he ascended it, and began inspecting and fingering the machinery, to the great admiration of the bystanders, who were wondering at his boldness. He at last lifted up a little bar, when, to his extreme grief and horror, the machine commenced snorting and puffing, its wheels revolved, and off it started with exceeding speed, its luckless manager loudly bawling, "Stop it! stop it!"

A teacher, who had heard the anecdote read, remarked that there was a great similarity between such would-be engineers and most of our common schoolmasters. They both ignorantly tamper with that of which they know nothing; and bad as things are, the great wonder is that they are not worse. He observed, besides, that he was the more able to appreciate the matter from having once been in the same position, and to illustrate it gave an account of his experience.

In quite early life he had taught school, and although his success was even better than the average, and he loved to impart knowledge, yet he had found the employment excessively tiresome and annoying. Trying to

be faithful, he had used the rod freely to enforce order and attention to study, which conduct he found not only alienated the affections of the pupils from himself and from their books, but, besides all, accomplished very little. Still, neither his own experience nor that of others, pointed out a better way, and when circumstances called him to another occupation, he ceased teaching with joy. Years passed on; he had become well acquainted with the physiology of both mind and body, and was again a teacher. He took charge of a public school in a manufacturing city in a neighboring state.

His school numbered between three and four hundred, with an average attendance of two thirds: all were boys. Having no assistance, he was forced to resort to the monitorial system. At first he pursued the old plan, and the consequence was that every morning about the hour of nine there poured into the schoolroom a multitude of gloomy, constrained faces, resembling criminals passing the dungeon gates. And no wonder that such was the expression, for they were well aware that for talking, for restlessness, for default in lessons, and crimes of similar magnitude, the rod was unsparingly applied. The scholars, careless and hardened before, became still worse and worse, and were only too glad when three o'clock came. Matters went on in this way for two or three weeks, when at length an incident occurred that produced a total reformation.

It is a common remark with masters, that when company visit them their children are much worse than usual. My friend had found this so true in his school experience that a visitor was viewed with dread. To his great dismay, one afternoon some ladies entered the room. Desirous that every thing should appear well and go on like clockwork, he exerted himself more than usual, and even the ordinary noise made him doubly irritable and fretful. Just in proportion as he became excited did his scholars become more uneasy and unruly. In vain did he scold and whip. Things went on worse and worse.

Suddenly the thought struck him that the children could not help their conduct, and that they were merely exercising their organs of imitation in copying his own restless, hurried manner. The mode of obtaining order was now plain enough. With a powerful effort, maddened as he was, he controlled the outward expression of his feelings, assumed a calm and pleasant address, walked around the room without his rattan, nodded to one boy, patted another on the head, and spoke in a mild, reproving manner to a third. The effect was electrical; in a few minutes the tumult abated. A more pleasant expression than had sat for many a day on the faces of the children was now seen, as the classes came up to recite; they read with alacrity, and, in fine, the whole went off admirably. When the school closed he returned home a wiser man.

The next morning an entire class missed their lessons. His first impulse was to apply the whip, but he soon suppressed it, as he had failed too

often with that remedy before, and was forced to acknowledge that the use of the rod was to teachers what the knife, Dr. Mott says, is to surgeons, a signal of defeat—failing to remove the disease they sacrifice the member. He therefore tried to interest the class, which had come up to recite geography, by a narrative of adventure and discovery in connection with the lesson, and soon found that he had succeeded, for all understood it. The next day he had no trouble, and by combining geology and anecdote with that study, his pupils learned to master the subject, and look upon it with pleasure.

Observing that the perceptive faculties of children were the most developed and active, he tried to make what he said bear mostly on them. It is well known that the young will remember much longer, and understand much better, what is told them, than when they merely read it. My friend soon found that such a course made great drafts on his own mental powers and acquirements; that the text books, at the best, could only be used as auxiliaries, and that the principal reliance must be on himself. All that he had ever heard or read came into constant requisition, and gave necessity for new reading and study. Upon giving out the next lesson he would explain orally its difficulties, and tell something of its practical value, and found that thus interested they would generally come well prepared for recitation. Though his labors were more than doubled by this means, they had lost their irksomeness and were a source of great pleasure. He felt that he was experimenting on MIND, and appreciated the importance of his subject.

Phrenology enabled him to select monitors with readiness and almost infallible certainty. Did he require one for his geography class, he chose a boy whose Locality and Marvelousness were well developed; after explaining the lesson and telling him a story, directed him to teach; and often did he have the satisfaction of seeing the whole class of such a one absorbed in their study.

When pupils first entered the school, he would examine their heads to discover in what department they would excel; and by this means could also tell their prominent faults and vices; who would destroy things and quarrel; who was addicted to theft; who to lying, etc. etc. One day a boy came with his father to school, whose organs of Self-Esteem and Locality were very large, and Veneration and Inhabitiveness small; Combativeness and Destructiveness were fully developed and rather sharp. All this was perceived by passing the hand in an apparently careless manner over the boy's head, for nothing was ever said in school on the subject of Phrenology. "I should suppose this boy," said my friend to the parent, "was an habitual truant, both from home and school; that he has no respect for any one, and that you have whipped him severely to no purpose." The father admitted all this, observing that his son's character was too well known to conceal his failings, evidently thinking the teacher

spoke from report. He was advised to whip the boy no more, but treat him with kindness. When school began, Barrow's "Voyages to the Arctic Regions" was given him, and permission accorded to ask any questions he chose in relation to it. About an hour afterward he came up requesting an atlas, which was given to him without remark. After finishing the book, he asked for another, but was told to read the voyages aloud. He did so, but in a wretched manner; yet as he was willing to receive and profit by advice he soon improved. The ice once broken, he commenced arithmetic, grammar, etc.; and although restless, and sometimes truant, yet he acquired the average amount of information possessed by boys of his age, though nothing to what he was capable of attaining, and all without one application of the rod or one bitter recollection.

So far from this being a solitary case, as far as interesting a careless pupil in his lessons was concerned, that it was one of every-day occurrence. It was easy enough to perceive what branches he would prefer, and to allow him to work principally in such. For instance, geography would have a peculiar charm for one, arithmetic for another, natural philosophy for a third, and natural history for a fourth, etc. Some would be passionately fond of writing and drawing, and make great progress in those branches, while others were devoted to music or history. In short, there were all kinds of dispositions and characters, and his success consisted in at once appreciating their natural bias.

He once had a boy to whom it seemed impossible to make a good penman; numbers had tried to teach him, but gave the matter up as a hopeless case. Upon examining his head he found Imitation and Constructiveness moderate, while Form was full and Weight large. Taking advantage of this latter fact, he directed his pupil to form the letters in such a manner that if cut out in wood they would balance themselves or stand up alone. The result was satisfactory. In the course of a few weeks a perfectly legible handwriting was produced, curiously characteristic.

ARTICLE LXXVIII.

DISPENSATIONS OF PROVIDENCE.

A YOUNG merchant resides in New York city—rich, respected, honorable, as the world deems. He is fashionable—dressing well, dancing well, conversing well, a regular attendant at the theater. He is elegant—has an excellent house—fine carriage, entire establishment—excellent. He is popular, his house is frequented by "genteel" people—they like his bill of fare, love his wines, esteem the owner thereof. Frequently this young merchant, however, indulges in excessive DRINKING, grows merry, reels, and

is rolled homeward in his carriage—mind you, we do not say he becomes intoxicated—not he, forsooth; he is a New York merchant, he is one of the upper ten, he is an aristocrat, and aristocrats never get drunk—only “EXCITED.” Frequently this young merchant indulges in excessive eating—oysters, lobsters, turtle-soup, day after day, night after night—mind, we do not say that he is a “glutton,” for this is not a fashionable, “genteel” word, and we must not use it in connection with genteel people.

Time rolls on; this young merchant, eating, drinking, feasting, engaged in night-revels, fashionable dissipation—becomes exhausted, and is thrown upon a bed of sickness. Anxious friends and sympathizing relations surround him, and endeavor to cheer and support him. Fashionable doctors are called in, fashionable medicines are given. But the doctor hath no charms, and the medicine hath no healing. The sick man grows sicker. Nature’s worn-out powers can not be restored, and the hour of death draws nigh. He passes away from this life, and friends and acquaintances are called upon to mourn and weep.

This young merchant’s death is the theme of conversation throughout the circle of his acquaintance, and all unite in calling it a “dispensation of Providence.” Mourning his untimely fate, they murmur at the inscrutable ways of Omnipotence.

Nay, friends, it is not so strange as the assertion may seem. A “dispensation of Providence” was not the cause of the merchant’s death—rather his own reckless dissipation. Providence had nothing to do with it—the violated laws of nature thundered out against him—and he suffered in consequence, in consequence of this he died. We are indeed “wonderfully made”—it is wondrous that the physical power of man can stand so many severe shocks—so many concussions. The one we have mentioned drugged himself with strong liquors, filled himself with eating and feasting until the digestive organs were injured, and the nervous system enfeebled. Nature spoke out with a loud voice against his course of life—his constitution gave him warning, awful, terrible warning of its sufferings. He heeded it not, but continued his feasting and drinking until his bodily frame could endure it no longer. He died in consequence of his dissipation, of his CONSTANT VIOLATION of the laws of nature, and not on account of a dispensation of Providence. God gave him birth and life, and the means of sustaining it; he perverted these means, and the result was an early, an untimely death. But He who feedeth the raven was not the cause of it. He died, not by the hand of Him who giveth the birds of the air their food, but by his own—by pursuing the wrong course, though knowing the right.

A young girl of eighteen is invited to a ball or party. She prepares to go—she looketh like a thing of beauty, fair and pleasant to behold. Her dress floats like gossamer—her ivory arms are bare—her neck uncovered—her feet unprotected, save by thin slippers, fit for the exercise of the

"light fantastic toe." Oh, she is young and fair, fresh and beautiful, full of life, hope, and gladness. She goes to the scene of amusement—being the admired of all admirers. Her heart heaves with excitement, she is joyous, she is happy. Alas! never more upon such an occasion will that young heart beat free and high, and that young bosom joyously heave. The voluptuous dance is ended, and all prepare to retire. The young girl, intoxicated with joy and gladness, accepts the arm of her escort, and rushes into the open street without protection or covering. Or, possibly, a carriage may be waiting to receive them. Into this then they enter; they allow the curtains to be unclosed that they may enjoy the beauty and calm of the summer night. The young lady reaches home and retires to rest, heated and excited. The morning sun shines in upon her, and she awakes complaining of a pain in her side and a severe headache. A slight tickling cough soon follows—and this is the fearful premonitory symptom of dreaded consumption. A few days roll on, the cough becomes worse—months pass away, the cough becomes alarming; summer changes into autumn, and that young girl has journeyed from life unto death, from time to eternity. She hath sickened and died, and green flowers are spread, by yearning hearts, over her grave. Many mourn and weep, and sigh, and wonder at the "decrees of Providence." Her parents feel that a blight, a darkness, hath fallen upon their domestic happiness; they grieve and mourn, refusing, like Rachel, to be comforted, repining at the "mysterious ways of God." Alas! Providence directed not the dart—the Creator's arm destroyed not thus untimely the created. THE VIOLATED LAWS OF NATURE in her case, too, spoke out an awful warning. Her imprudence was the cause, her want of carefulness of her person, and death was the consequence. This is indeed too true; instances of this kind are daily occurring in the world, tending to prove the assertion. God hath said that the "days of man are three-score years and ten"—by reason of strength they may be increased, by reason of weakness, diminished. A want of knowledge of the laws of nature is the fruitful cause of much suffering in this world—and a violation of them bringeth on the violator much misery. We speak now in a physiological point of view, not in a religious.

We are aware that, oftentimes, instances occur in which the greatest care and watchfulness would have been of no avail, as is the case of him stricken down by the death-stroke of lightning—or as in some cases of fever, apoplexy, and others. Yet do we contend that many go down to the grave daily, in this land of ours, who could have lived, who should have lived, to render themselves and their fellow-men happy and honored. Over very many is the solemn requiem sung and the funeral rite read—over very many are friends called upon to grieve, and relatives to mourn, whose days should have been long in the land which the Lord their God gave unto them. Is there any that doubteth, let him look upon the

drunkard, poisoning himself with alcohol, lying insensible on the highway, and the next day enrobed in a winding-sheet—encased in a coffin, and placed in his mother earth to moulder there. Is there any that doubteth, let him look upon the youthful revelers in any of the cities of our land. For months they prostitute their bodies, destroy their energies—impair, enfeeble, WASTE AWAY their constitution, then die. To whom is their death attributable? Surely not to Him who created the heavens and earth, and hath said that He taketh no pleasure in the death of sinners. Alas! they themselves are the authors of their own deaths; they have forced themselves to pass away so early, so prematurely, from the theater of existence. Is there any who yet doubteth, let him examine the causes of the deaths of many of those who have passed away from around him. Alas! he will but too surely find that the wild, melancholy winds sigh mournfully over many a grave, where lieth those whose days could have been longer, whose life more prosperous and happy!—SOUTHERN STAR.

ARTICLE LXXIX.

THE BRAIN—ITS ANATOMY AND PHYSIOLOGY. BY A. P. DUTCHER, M.D.

[Concluded from page 343.]

CONDITIONS TO BE COMPLIED WITH IN ORDER TO SECURE A HEALTHY AND VIGOROUS ACTION OF THE MIND.

THE brain being regarded as the organ of the mind, it follows, as a matter of course, that to secure a healthy and vigorous action of the mind, we must comply with those laws which have been established for its government. To anticipate clearness of perception, power of memory, and strength of judgment, while neglecting or disobeying those laws, is the height of folly and wickedness. It therefore becomes a matter of the greatest magnitude that we should become acquainted with those laws, that we may escape the evils consequent on their violation.

THE first condition of health in the brain is an ORIGINAL SOUND STRUCTURE. If the brain possess, originally, a good condition; if it be free from all hereditary imperfections, and has received no improper treatment in childhood, it will withstand a great deal of labor and abuse before its health will give way. But if, on the other hand, either it inherit deficiencies, or early mismanagement have subsequently entailed upon it an unusual proneness to morbid action, it will give way under circumstances which would otherwise have been perfectly harmless.

Of all the causes which lead to imbecility and insanity, there is none more powerful than the transmission of an hereditary tendency from parent

to child. It is a fact which can not be controverted, that the offspring of insane persons are more liable to be affected with insanity than those whose parents have enjoyed sound minds. And it frequently occurs, that the descendants from an insane stock, although they do not exhibit the broad features of insanity, yet discover propensities and eccentricities equally disqualifying for the purposes of life, and destructive of social happiness. I have seen families in which it affected every member, and in others only one or two. When the original defect is on the mother's side, the evil extends more widely among the children (particularly if she have much force of character) than when on the father's side. When both parents are descended from tainted families, the progeny is of course more deeply affected than when one of them is tainted.

An individual who is aware of a decided bias in his own person toward mental derangement, or one that he would select as his companion in the matrimonial state, ought to shun the chances of extending and perpetuating the ravages of so dreadful a calamity. A man so situated, in incurring the risk of becoming a parent, involves himself in a crime which may not improbably project its lengthened shadow—a shadow, too, which widens in proportion as it advances—over the intellect and happiness of an indefinite succession of beings. When, as it sometimes happens, an hereditary disposition or bias to this disease appears to sleep through one generation, it will often be found to awake in the next with even aggravated horrors. Should the child of an insane person escape his parent's malady, the chance is small that the grandchild will be equally fortunate. The continued stream of insanity, although it occasionally conceals itself for a time, may soon emerge to our view.

The SECOND condition necessary for the healthy action of the brain, is an abundant supply of PURE BLOOD.* Pure blood is indispensable to the healthy action of every organ of the body, and the brain in particular. Thus, in extreme cases, where the stimulus of arterial blood is altogether withdrawn, the brain ceases to act, and sensibility and consciousness become extinct. Under ordinary circumstances, however, the changes in the quantity and quality of the blood are so slight, that their effects are less palpable; yet even when slightly deficient in quantity or quality, it is very injurious. If the vitality of the blood be in the least impaired, by breathing an atmosphere so much vitiated as to be insufficient to produce the proper degree of oxygenation, or the diet be so scanty as not to afford the requisite quantity of nutriment, the blood then becomes an imperfect stimulant to the brain, and, as a necessary consequence, languor and inactivity of the mental organs ensue, and a tendency to headache and hypochondria make their appearance. This is seen every day in the listlessness and apathy prevalent in crowded and ill-ventilated schools, and in the headache and liability to fainting which are so sure to attack persons of a delicate habit in the contaminated atmosphere of crowded churches and

other assemblies. And, indeed, I know of no cause more detrimental and productive of more disease to the brain and nervous system generally, than an imperfect oxygenation of the blood, whether it be caused by an impure atmosphere, or that destructive and wicked practice, **TIGHT LACING**.

A **THIRD** condition of mental health and power is **EXERCISE**. No principle in the economy of the constitution is better established than that the proper exercise of every organ promotes not only the vigor and health of the organ, but also the entire system. And according to its function, as well as the nature of its relation to other organs, will be the effect of its excessive or deficient exercise on the whole body. This remark applies with peculiar force to the brain. And we invariably find that disuse impairs its structure, and weakens the mental powers which it serves to manifest. It is by the employment of this principle that the law subdues even the most violent and obdurate criminals. Placing a man in solitary confinement, without book, without occupation, and without light enough to see distinctly around him, is neither more nor less than withdrawing all means of activity from the cerebral organs. Its influence is so speedy and so terrible, that few natures, however rough, fearless, or brutal, are able to withstand it for many days, and few individuals who have undergone it once will ever have the rashness to expose themselves to it a second time. So much does this discipline weaken the mind, that the most unruly and ferocious ruffians, upon whom severity and blows had been expended without effect, have come forth subdued and tractable. The inference obviously follows, that to strengthen the brain we must exercise it regularly and judiciously, just as we would the muscular system, to give it tone and vigor. If we neglect to do so, weakness and imbecility will be the inevitable consequences.

This law of our constitution seems to me one of the most beautiful of the many admirable arrangements of a wise and beneficent Creator. We are gifted with many high and noble attributes of mind, which are in close dependence on our physical organization. If we exercise them duly, we promote directly the growth, nutrition, and health of the corporeal organs, and, indirectly, the whole system, and at the same time experience the highest mental gratification of which a human being is susceptible, viz. : that of having fulfilled the end and object of his being, in the active discharge of his duty to God, to his fellow-men, and to himself.

WHEN the distinctive characteristics of manhood or womanhood appear, intellect proper expands. Thoughts flow more abundantly, ambition to be and to do something worthy is enkindled, thirst after information increases, and every succeeding day adds to knowledge and mental capacity.—**SELF-CULTURE**.

ARTICLE LXXX.

ERRORS OF EDUCATION.

For thousands of years man has known less of the laws that govern his complicated physical and mental being than those of almost any other class of phenomena. He has eaten, drank, slept, and labored as animal desire or necessity dictated, without a thought of the fact that he was under LAW, and amenable to its penalties. The thousand bodily ills which he is made heir to, by misguided animal indulgences, have thronged the cemetery with short graves and peopled the earth with millions of groaning invalids.

The abuse or perversion of four or five of his animal feelings has crowded our prisons and scourged society. The lawless tyrant who crushes the freedom of a hemisphere, and abrogates the personal immunities of his race, displays an abusive energy of Self-Esteem and Destructiveness. The thronging votaries of Bacchus, who, under the dominion of perverted Alimentiveness, commit ninety per cent. of all the legally cognizable crimes which make our prisons populous, is a voice of warning whose very thunder tones have made the public ear callous. The perversion of the sexual impulse, a mere item of which sends more than two thousand nine hundred unchaste women to the New York city prison in a single year, or sixty-three per cent. of all the women imprisoned in that institution, yields a glaring proof of desolation produced by the abuse of this single faculty.

The catalogue is sufficiently black and extended for our present purpose.

What is the antidote for these, and several unnamed mental excesses? Some radical defect evidently exists in our systems of education. Man is too fond of happiness thus to dash the cup of joy from his lips, and quaff the gall and wormwood of misery, except the true light were extinguished, or burning so dimly as to afford no aid to his wandering footsteps, or so distantly as to mock his endeavors to reach it. Yet schools, pulpits, libraries, and periodicals are almost as plenteous as the walking monuments of ignorance, vice, and misery which they have been established to remove.

Until we learn the true philosophy of the mind, no system of teaching or preaching can be devised or applied which shall be fully adapted to the wants of the race. We might as well bleed a patient, or give emetics or cathartics to cure corns or the toothache, or turn a river into a city to extinguish fire in the housetops, or submerge a watch in a vat of oil merely to lubricate its laboring points, or employ a blacksmith with his hammer and tongs to adjust its delicate parts, as to attempt to mould and manage mind, practically and usefully, without understanding its laws, and adapting to it such influences as are in harmony with its nature and philosophy of action.

We may preach to mankind in general abstract morality; we may draw

a picture of a perfect man, and anathematize all who do not attain to its full stature and proportions till time itself grows old, and unless we learn how to trace the laws of mental action, and specify and particularize the steps of a holy life, and teach men what are their individual besetting sins, and how "to mortify the deeds of the body," or how to subdue the animal propensities to moral and intellectual control ; until this shall be done, the great mass of the race will be slaves of sensuality, and millions who are seeking rest and, for lack of knowledge, finding none, will fail of that bliss for which they sigh, and instead of being a blessing to themselves and the world, they become a curse to both, simply because they have not been taught to know and obey the Creator's laws.

Nathan was a teacher who applied the remedy to the diseased part. "Thou art the man," made David feel convicted, and the clear and touching illustration of his offense awakened conscience and produced reformation. The king of Israel could listen to the abstract recital of gross wrong, and send forth a righteous indignation against it, without feeling specially and personally guilty ; but when an honest home-thrust of the prophet applied the case directly to himself, he quailed before it.

We teach our children that they must avoid all SIN, and do what is RIGHT ; but this is like requiring them to visit a particular place, or man, in a populous city, without telling them the street and number, or placing them on the right track to find the desired object. What folly to take a green boy from the street into a jeweler's shop, and require him, in general terms, to repair a watch, without instruction relative to its mechanism and laws, and holding him guilty for not knowing its defects, and in this ignorance blaming him for doing it damage and failing to put it in running order.

The character of "the true Christian" has been drawn in glowing colors a thousand times from ten thousand pulpits, and the world required to come up to the same exalted standard ; but the PROCESS of subduing each vicious motive, and each tendency to wrong, and the manner of nurturing into activity every elevated moral feeling, are not practically stated step by step, and the result is, that the hearer is either discouraged from endeavoring to achieve such perfection, or remains unmoved relative to the whole subject. It is like exhibiting a sumptuous repast on the second floor of a house, and requiring the famishing to ascend and partake, but showing them no stairs on which they may gain the desired elevation. The entire leap they can not make, however much they may desire it. Show them the gentle ascent by easy steps, and a child or a cripple can attain it. Precisely so in morals, in respect to that elevating and reforming process, which, when matured, constitutes the worthy character ; and even the Christian life and character is to be attained by "mortifying the deeds of the body," and "sowing to the spirit," that the "house of David may grow stronger, and the house of Saul weaker."

Man must be taught the science of right living, feeling, and thinking as we teach a child the rudiments of knowledge. It creeps, then walks, runs, and leaps. It does not spring into full-fledged perfection, with all its powers and capabilities under well-instructed command. He labors up the hill of knowledge and development by almost imperceptible steps, and, without comprehending the progress of the slow transition, at last finds himself a man in organization and function, physically and mentally. Fact by fact, and fiber by fiber, like the slow but steady accretion of the ant-hill, are the accessions of his knowledge and his power accumulated. Nature works thus in her vast laboratory of mineral and vegetable production not less than in the empire of animal and mental life.

In imitation of the lessons which nature teaches, let us begin with the ELEMENTS OF THE MIND in the reformation of the world. Inform the learner that while it his duty and privilege to nourish the body, yet that to eat and drink is not the chief good of life; that the entire man may be debased by the over-indulgence of appetite; that a morbid appetite may corrupt the whole being, and imbrute all the higher powers. The first element of true reform is to teach man how to nourish the body so as to insure health, and the highest order of physical and mental development. Nor is this a difficult task. Imitate the simplicity of nature under the light of Physiology, and the work is done. The cow enjoys uninterrupted health during the whole period of her life, through all the changes incident to her natural duties and functions; and has nature been less wise and beneficent in the establishment of the laws which govern man? Equal temperance, order, and uniformity in eating and drinking, by man, would insure equal exemption from pain and disease.

Perfect health, the first condition of human happiness, being thus merited and established, one half the task of training the animal propensities is accomplished. A fevered body causes a fevered condition of all the mental functions, and especially of the lower feelings.

A man or child indulges the feelings of anger, and conscientiously believes, while under their dominion, that he is really outraged, and grossly and maliciously wronged. He verily feels that he is "doing God service" to chastise the object of his displeasure. Let him ascertain enough of the philosophy of his mind to know that he is under the flaming dominion of perhaps a single faculty (Combateness), and he will feel less inclination to submit to its sway. But while he believes that his whole mental nature is invaded, and that all he is as a man is suffering the indignity, or insult, and that all his powers of mind should be engaged to repel it, and he loses self-control, and is impelled, as by a moral necessity, to act the part of a maniac.

But teach him that this feeling flows from the excessive activity or perversion of one faculty, and that its exercise will inflict injury upon others, and awaken an unhappy state of many of his own faculties, and you

awaken in him a power of self-government that bids the troubled storm "be still." A boy, eight years old, who was as familiar with Phrenology as with his nursery tales, came running to his mother, saying, "I want to whip James; what organ is it which makes me feel so? Is it Combativeness? I wish it were not so large, because I like him when I am not angry." "You must try to feel kind to James, my son," said the mother, "if you think he has done wrong, and you will soon get over your ill-feeling, and you would then be sorry to have whipped him because one of your organs was angry." "I will try not to let my Combativeness make me do wrong," said the little fellow, wiping of the tears which anger bade him weep.

Improper customs prevail in society, and Approbateness leads us to feel miserable if we can not conform to the fashion, right or wrong. Conformity brings gratification to the faculty, in despite of reason and conscience, or, perhaps, so far blinds them as to suborn them to a perjury of their nature, to testify in favor of the abuse. Now we may talk of the "vanity of the world" for ever, and we do not reach the point, or cure the evil in a rational manner. We may crush the feeling, but it writhes in pain, and bleeds in agony. The faculty should be understood and enlightened, and it will yield to the claims of reason and a sound discretion. Poverty often groans for a "decent display," and it is felt to be an absolute necessity; but let it be shown that this feeling arises from *ONE* faculty, excessive in degree and activity, and all the other elements of mind will be arrayed to allay it. Privation, dishonesty, and theft, even, are resorted to to minister to this faculty, under the corroding impression that the whole mind demands the indulgence. A better philosophy would correct this error, and the mind resume a happy submission to its condition.

Hope may be weak, and Cautiousness strong, and the person is a slave to groundless fears, mental depression, and despondency. Life is rendered a burden, and the future promises misery. Many such persons have become maniacs and suicides, by being taught that the Creator was angry with them, when could they know that their organization was faulty and not their fate, they might have been saved from such sad results.

Phrenology, by specifying the special mental powers, their laws of action, their natural and unnatural modes of manifestation, will become the guiding star of parental influence, of school management, of pulpit instruction, of prison discipline, of the treatment of insanity, of legislation, criminal jurisprudence, and of all the important relations of life. It is as impossible for mind to remain unmoved, when properly addressed, as it is for a perfect musical instrument to refuse its tones when its strings are swept by a master's hand.

If our premises be well-founded; if what man requires to know is the true philosophy of his emotions and motives of action; and if Phrenology furnishes that knowledge as no other system of teaching can possibly

do, it follows that the doctrines of Phrenology should be sowed broadcast throughout the world.

Wherever there is mind to be guided and illuminated, ignorance to be dispelled, vicious propensities to be curbed and rightly directed, moral feelings dormant for want of proper culture, ambition and laudable emulation either dying of disuse or fevered by abuse, and working ruin by misapplication, an energetic intellect rusting for want of a sphere of action, or wrenching and wearying its energies on misdirected and, therefore, useless efforts, seeking truth, yet ignorantly chasing false lights, THEN AND THERE is the true phrenological parish. It is limited in its aims and sphere of usefulness only by the highest and broadest wants of man. A perfect development, and a like perfect education of all the faculties of every human being, is a consummation that must be achieved before its mighty mission will be fully realized; nor will it then have completed its work. Like the glorious sun which matures one generation of plants and sends them to mingle with their original dust, yet rolls onward, shedding its light and heat to produce and perfect another like generation of plants, so PHRENOLOGY must be the guiding light to each successive generation of men, even after the highest human perfection is attained, to the end of time.

This must be the work of ages and of millions of laborers. Like the bees in a hive, every member of the human family should be co-workers. Every mother, every school, every pulpit, and every press, should lend their aid to this work of progressive reform. Ten thousand competent lecturers should give voice to these truths, while every ramification of society should be vocal with the Greek motto, "KNOW THYSELF," and every effort be aimed at its practical accomplishment.

ARTICLE LXXXI.

GEORGE COMBE AND NATIONAL EDUCATION.

THERE is no subject which engages so much of popular attention in Great Britain at the present time as that of General Education. The great minds of the nation are unanimously agreed in the one grand conclusion, that every child should have a good English education—a conclusion which, doubtless, springs from the conviction that if the advancing generations of men and women are trained up to intelligence, virtue, and self-respect, all other reforms—political and social—will follow as a necessary consequence. Purify the stream and the water will be sweet. Elevate the individual and a general reformation in society will be the happy result.

But all are not agreed as to what is to be the nature of this education,

or what means ought to be adopted for its accomplishment. This is the grand puzzle—the bone of contention—the great barrier to its development. But the right in this, as in every thing else, will soon appear; it will come at last, and when it does come it will be both permanent and glorious.

Among the leading minds in the Scottish capital who have ever taken a deep and earnest interest in the question of general education, is Mr. George Combe, one of the fathers of the science of Phrenology, and one of its most philosophical and successful expounders. Not content with his discoveries in this department of sublime truth, he has been long advocating, by his pen and public lectures, the necessity of not only applying it as the true test of character and mental ability, but of introducing it into our seminaries and colleges as a branch of popular tuition; nay, further, of making it the very groundwork of all education. Though the enterprising philosophical minds of the nation are generally convinced of its comparative excellence, as the only true foundation of all mental and moral philosophy, still the conservatism of the English and Scotch universities refuse to admit it a place in their catalogue of studies. In Germany, however, a better state of things has begun. The *senatus academicus* of the well-known university of Heidelberg have established a professorship of Phrenology, and chosen Mr. Combe as professor.

Mr. Combe is no speculative theorist. His voluminous writings on his favorite science fully demonstrate this fact. We know of no living man who so fastidiously follows the inductive philosophy in the discovery and application of truth. It is the measure and foundation of all his convictions. On the subject of education it is his guiding star. "One fact to him is worth a thousand arguments." As Mr. Combe takes up the position that Phrenology may be successfully taught to youth in combination with other sciences, we have great pleasure in presenting before the minds of those of our readers who take an interest in the cause and progress of education in the world, an account of the public examination of a model secular school in Edinburgh, which, by the assistance of James Simpson, Esq., a fellow-laborer in the great cause of moral elevation, has attained to much celebrity. It owes its origin, however, to the exertions of Mr. Combe. The report, we believe, is prepared under the direction of that gentleman, and is presented to the world as a practical specimen of what has already been attained.

After the examination of the scholars in the various branches of elementary education, together with that of the science of anatomy and philosophy, the report goes on: "They next answered on the functions of the brain, and pointed out the situations of the organs of animal propensities, and the moral and intellectual faculties. An unmarked skull was presented to them, and when Mr. Combe touched one part of it after another at random, they named the cerebral organ which lay under that

part, and never once failed to do so correctly. They also explained, in answer to miscellaneous questions, the uses and abuses of the faculties. To show the nature of this examination (in which Mr. Combe and Mr. Simpson took a part, as they had occasionally done in the other subjects), we select a few examples :

"What organ lies here?" pointing to a place on the skull.—"Combative-ness." "What is the use of that faculty?"—"To give us courage to meet danger and difficulty in the discharge of our duty." "What are its abuses?"—"Fighting, opposing, contention." "If other boys assail you, should you fight?"—"No; we should tell you." "But suppose I am absent, what should you do?"—"Call to the police for protection." "Yes, or to any gentleman who may be there, if you can not see a policeman. Why are the police necessary?"—"Because there are people who steal, and fight, and destroy things." "What is the advantage of applying to the police rather than fighting?"—"Because we should all make a bad use of our Combativeness alike, and might be beaten, and no good would come to any body from it." "What good comes from the police?"—"The peaceable are protected, and the bad punished."

"What organ lies here?"—"Veneration." "What are its uses?"—"To produce the emotion of respect, reverence, and religious feeling." "What are its abuses?"—"Idolatry, superstition, and respect for things and people that do not deserve it." "What other faculties enter into religious feeling?"—"Hope and wonder." "Suppose any one were to tell you that religion is nonsense, and the invention of the priests to keep the people in order, what would you say to him?"—"That there are organs for religion in the brain, that God made the organs, and that, therefore, God made man a religious being." "When the Greeks and Romans worshiped idols, were they religious?"—"Yes; but they were superstitious; it was a wrong religion." "How can we discover true religion?"—"By applying our intellectual and moral faculties to the study of God's will."

"What organ is this?"—"Ideality." "What is the use of it?"—"It makes us love the beautiful and refined." "Do you know any objects that please ideality?"—"Sir Walter Scott's Monument, Mr. Stewart's Monument, the pillars on the Carlton Hill, the front of the Commercial Bank, the Princess' Street Gardens, the view from Arthur's Seat." (Each of these answers proceeded from a different boy, and was his own suggestion.) "Are there any other faculties for enjoyment like ideality?"—"Coloring and wit, time and tune." "Do these show that God meant man to be merry at times and happy?"—"Yes." "What do some men drink whisky for?"—"To make themselves happy." "Do you know any other way of becoming happy?"—"Yes; to eat temperately of good food, keep the skin clean, breathe pure air, take exercise, follow some useful trade, and acquire knowledge." "Which of these two ways of becoming happy—the shorthand one of drinking whisky, or the one you have described—is the best?"—"The other way is best." "What does whisky do to the stomach?"—"It inflames its coats." "What does it do to the brain?"—"Irritates and stupefies it." "What does the other method of being happy do?"—"It improves the stomach and brain." "How are people next day after drinking whisky?"—"Stupid, ill, unfit for work." "How, after the other way?"—"Strong and well, fit for every thing they need to do."

These are mere specimens of the course of the examination, which embraced several other faculties, with their uses and abuses. The answers of the boys elicited frequent bursts of laughter and applause from the audience.

Mr. Combe stated that the principle on which this school was founded is, that God created the external world, and also the human faculties, and adapted the one to the other; that by the investigations of science we are now instructed to a considerable extent in the real constitution and relations of physical nature, while Phrenology has made us acquainted with the primitive mental faculties of man. It is now, therefore, possible to exercise the faculties on the objects related to them, with a degree of precision formerly unattainable. The pupils, besides receiving this instruction in the laws of God's secular providence, are trained in habits of practical obedience to these laws.—BROOKLYN DAILY EAGLE.

ARTICLE LXXXII.

THE GRAVEL WALL MODE OF BUILDING.

As our article on this mode of building, in a former number, awakened considerable interest, and as we have made some personal experiments touching it, it is due to the readers of this volume to give them a few of the results of our own experience in this matter. And first, as to the solidity of the structure. We find it altogether stronger and more applicable to building than brick walls. Having occasion to tear down a portion of one of our walls which had been up some six weeks, we found it far more difficult to do so than to tear down a brick wall which had been built nearly a year, although the mortar had hardly begun yet to attain its ultimate adhesiveness and solidity. The wall in question was also only eight inches thick, which is of course the thinnest wall that can be made of brick; and in general we would pronounce eight inches abundantly thick for an inside wall of any house unless its size were truly enormous, designed for domestic purposes, and deem one foot abundantly sufficient for the outside walls.

Secondly, as to the materials. Our own house was built upon a knoll or eminence formed of slate rock, some portions of which had to be dug away to the depth of from one to six feet. Of course a large amount of this slate rubbish was thrown up, and different from the method laid down in the former article, we employed this slate rubbish in place of sand, and out of this formed a great part of our walls. Our mode of procedure was this: first taking three barrels of unslacked or stone lime and wetting and slacking it, and by water reducing it to a thin cream-like consistency, we added fifteen barrels of sand, though these barrels were hardly as large as those of the lime, and added sufficient water to allow the whole to mix or temper easily. After such tempering, beginning at one side of the bed, we would throw on a barrel of this slate rubbish, then a

shovelful or two of this lime and sand, then another barrel of rubbish, and another two or three shovels of this mortar, until we had put in thirty-five or forty barrels of the rubbish; then beginning at the end of the mortar-bed where we left off, one man would wet and shovel over these materials until they were well intermixed, and throw them into a wheelbarrow, from whence they were wheeled to the walls and, if not too high, thrown directly into the boxes; and, if too high for that, would be shoveled into a small mortar-bed, say four by eight feet, on legs, thus raising it from six to eight feet, and from this shoveled into the boxes, constituting a layer on the walls. Of course every time it was shoveled only still further tempered or mixed these materials and made them the better, and while this bed was being thrown into the boxes, from twenty to thirty barrels of large stones were thrown in along with it, thus making some eighty or ninety barrels of stones, rubbish, and sand for three barrels of lime, or about thirty to one, and this my own experience regards as abundantly sufficient; at all events I am willing to put my walls, for solidity, in contrast with any I have ever seen constructed of wood, stone, or brick. It is really surprising to see how tightly those slate stones are bound, even where only a small portion of them is attached to the wall. Of course the whole strength of the wall depends on the lime. At first I employed a greater quantity of lime, relatively, than mentioned above, but I made up my beds in the proportion above stated and deem the lime abundantly sufficient; at the same time that I acted partially upon the advice of many of my friends, I erred on the side of too much lime rather than too little. I should add, that as this slate rubbish was shoveled up on to the floor preparatory to being thrown into the beds, one man stood upon the pile with a light sledge hammer pounding it in order to save sand. What is required is that there be a regular gradation from finer particles to coarse ones, and so up to stones as large as can well be inclosed in the boxes. It is obvious that the amount of sand and also of lime should be made in proportion to the fineness or coarseness of the materials employed; or thus, suppose a quart of fine sand is to be fitted for a wall, all the particles of this sand must be coated with lime in order to give that adhesive power, but suppose a stone the same in bulk is to be fitted for a wall, it has only to be coated, so that it requires the merest particle of lime, compared with the same bulk of sand, therefore inasmuch as our materials were so largely composed of slate stone less lime was requisite. In frequent instances, these flat slate stones, wide but thin, as they were thrown promiscuously into the boxes would form vacuums, but instead of injuring the wall, I considered this beneficial, because it furnishes a place for the plastering to fasten on, or even if there should be occasional holes in the wall, what harm can result therefrom. We omitted to mention in the proper place a few facts touching the strength of our walls. On an eight inch wall, before it had been finished two weeks, we placed a mortar-bed into which were put one hundred and fifty barrels, each barrel containing nearly a bushel of this mortar and slate, together with several barrels of water, without any props underneath. Here then were several tons placed upon some ten feet of an eight inch green wall, a greater weight by many fold than would be placed upon it in the ordinary use of a house.

Upon a foot wall, we placed within three days after its completion, and it was completed in three days from being started, it being nine feet high, several tons of this slate rubbish, say from ten to fifteen, and before this wall had been com-

pleted a week, it was loaded so heavily that at least a dozen of the floor timbers broke off with the pressure and yet the wall remains perfectly solid. No wall of course needs stronger trial than this, for if so green a wall will bear so much, what will the same wall bear when fully consolidated, for it becomes harder and still harder for eighteen and even twenty years.

Thirdly, as to the expense of these walls. I can not now give those details on which my judgment is based, but that judgment is that they can be built five times as cheap as wood and eight times as cheap as brick or stone. Almost the entire cost is labor, and after one has acquired sufficient experience to know how to work the mortar in those beds economically, it is perfectly surprising how much a given amount of labor will accomplish. This can be seen at once from the fact that it consists mainly in shoveling the coarsest materials, for it is shoveled into the mortar-beds, worked mainly by the shovel, and shoveled into the boxes instead of being carried there in hods. A man will shovel to a given height a far greater amount of matter than he can carry on his back; or thus, suppose a given amount of mortar is to be shoveled twenty-one feet—a man can easily shovel seven feet—let him then shovel from the ground into a box, from that into another, and from that into a third, or let three men, one in each of these boxes, shovel this mortar twenty-one feet high, and see how much more easily they would accomplish it than to carry it by hods, for in the former case they have only the simple material to lift, and lift it very advantageously, while in the other case they are obliged to carry their bodies in addition every time they carry say fifty or eighty pounds of this material.

In the article already published it is stated that the main expense of the building was hauling sand; in my own case I have mainly overcome this difficulty by employing the materials dug out of my foundation in place of sand. Some of my neighbors facetiously called these piles of rubbish and slate intermixed with stone large and small, Fowler's brick; "Very well," I replied, "it makes a better wall than any other kind of brick and at a tenth the cost. It looks rough now, but wait till my walls are finished, and you could not tell the difference between it and the best of brick in looks, and I will guarantee that it will be more solid."

In further aiding the reader to form an estimate of the labor required, I will add that five days' work put up a wall forty feet long, eight inches wide, and nine feet high, including the laying out of the wall, and the erection of the guides, and all but one fourth of a day of this work by hands employed at twelve dollars per month; though it should be added that this was the wall torn down, moved a couple of feet so that the materials were handy, that is, these materials had only to be shoveled into a mortar-bed, some fresh lime added, and then shoveled back into the boxes.

The readers of the next volume of the Journal will expect to know the full amount of this mode of building when my house is completed.

CHILDREN and young people must be made to hold their heads up, and shoulders back, while standing, sitting, or walking. The best beds for children, are of straw, hair, or, in winter, of hair and cotton.—WATER-CURE JOURNAL.

MISCELLANY.

EDITORS' FAREWELL.

THAT ever onward passage from the cradle to the grave, which we call life, is divided into periods called minutes, hours, days, months, and years; and though we can not stop one instant while we pass from one to the other—for life is one continuous on, on, and on—yet as we approach certain epochs we can very properly take a retrospective view of the past, and also glance toward the future. The termination of one year and the beginning of another furnish such retrospective seasons; and here we would ask our readers, **HOW MUCH HAVE YOU GROWN WITHIN THE PAST YEAR?** We do not now mean in physical stature; for that is the smallest part of human growth and the earliest completed; but we mean, how much have your minds, your souls, your inner selves progressed in that great series called life; in other words, how much better are you, how much more perfect, how much more happy—all virtually the same—at the close of this year than at its beginning. How much have you done within the last twelve months toward correcting your faults and developing your virtues, and toward building up that greatest edifice—the perfect man or woman. As in building we must first lay the foundation stones, and then add stone after stone, or brick after brick, or timber after timber, in gradual succession, until the whole is completed, so in childhood or youth we must lay the foundation on which to build our subsequent characters or distinctions, and every subsequent year, and even day, we are obliged to add to that mass of materials constituting **OURSELVES**. As some choose to build their houses of wood, many of stone, others still of brick, etc., so individuals from the beginning of life should choose first the form of their edifice, and next, out of what it is to be composed; in other words, every youth should ask himself, “What do I wish to make of myself? I can make some one individual thing, and that alone; what then shall that one thing be?” and after having made the choice, he should next inquire, “What elements can I employ, what materials use, in order to make myself into the structure I could wish?” In other words, we are created with certain original, inherent capabilities, derived from our parents, which can be moulded into very different kinds of men and women. Parents should choose for their children, and children for themselves, though this choice should be mutual between parents and children, into what form they would throw themselves by practice and by education, and then parental influence on the one hand, and personal exertion on the other, should be brought to bear wisely and efficaciously upon the end chosen.

But we are addressing ourselves more to young men and women who are supposed to have distinct life-objects before them. To renew our comparison, they have their edifice founded, its walls started, its form determined upon; and during the year they have been adding every day to its completion; thus they are building to it, and a question we would ask is this, “How far have you progressed within the last twelve months? Have you been idle, and therefore accomplished but little; or have you labored assiduously and wisely, so as to

have grown rapidly in goodness and in talents? Have you built yourself up with solidity and strength, or have you marred what you have done?"

It should be distinctly understood that every human being is mainly the architect of his own destiny. Though parental and educational influences may contribute to the formation of character, yet in the economy of nature it is ordained that every man shall make or unmake himself. All the education in the world amounts to nothing until those efforts are made by the individual. As every individual must breathe, sleep, and walk, etc., for himself, so must every human being improve his own mind and character, or it will go unimproved; or he may make it bad, or allow others to mould him into various forms. But what we would impress is this general doctrine of personality, and repeat the inquiry, "How stand ye with yourself now, compared with your standing last December?" And if the pages of this Journal have done any thing by way of enabling you to perfect yourself, we have not labored in vain.

But as there is a past, so there is also a future, and I trust a long future in this world to our readers. If you have wisely improved the past, well; if not, do not idly mourn over it, for after all it is the future which mainly concerns us, not the past, for that is unalterably sealed. In case you live another year, how will you live? You are conscious, perhaps, of having formed some bad habits, as the smoking or chewing of tobacco, the drinking of tea, coffee, or spirituous liquors. Do you intend to continue these bad habits, and thus another year to go on, and mar that divinity which is within you? are you willing thus to injure yourself, think no more of yourself than thus to becloud and bedim those shining qualities of soul conferred upon you? Every living thing values itself. The worm holds its life dear; and the more highly organized the human being, the higher the estimate he places upon himself. Now, in proportion as we value any thing are we choice of that object, and do we strive to perfect it. Thus, if we have a very choice article of furniture or dress, we take every possible precaution that it shall not be injured. Now, if we may very properly place a high estimate upon a choice watch or garment, and be very careful not to injure it, should we not place a thousand, ay, a million times higher value upon our own selves, and take a million times the pains both to improve ourselves on the one hand, and to guard against every thing which can possibly injure us on the other. The fact is, human beings often estimate things extraneous to themselves more than themselves; for thus, how many of you, readers, have within the past year injured your health, injured possibly your minds or morals in attaining or in attempts to attain certain ends? possibly have injured yourselves by overwork to secure crops, or amass money, and have done this knowingly, which shows that you think more of property than of yourselves, and when there is a loss of one or the other to be sustained, you must lose a part of yourself rather than of this world's goods. Now that man or woman is most egregiously unwise on the one hand, and sinful on the other, who knowingly follows ANY THING WHATEVER TO INJURE HIM OR HERSELF; ON THE CONTRARY, EVERY APPLIANCE IN OUR POWER SHOULD BE BROUGHT INTO REQUISITION TO PERFECT OURSELVES. And this is the single thought we would now urge upon our readers' minds, and ask them to consider, each one for himself, what he would make of himself, and to devote the entire year to labor with might and main, and employ of course the wisest and most efficacious means to obtain personal perfection. Be entreated, dear reader, to lay aside every fault which

you know you possess, and at once and forever abandon every practice and suppress every habit which you know to be injurious; and what is more, scrutinize ALL your habits, so as to learn which are injurious and which beneficial.

And now, reader, we leave you with this parting idea. Make it your highest ambition to see how much of a man or woman you can make of yourselves during the next year. How much you can add to your internal mental stature. How much better you can become; how much completeness you can add to yourselves; and in order to do this, you can first inquire by what appliances or instrumentalities you can secure this improvement. Nor should this inquiry apply exclusively to the coming year, but to your lifetime. This is the hearty prayer of the editors, that every reader of these pages may make the most possible of his natural talents, capabilities, excellences, of course obviating all his faults, and discontinuing all his bad habits, or, following the injunction of St. Paul, lay aside every weight and every easily besetting sin, that he may run with alacrity and success, that glorious race of becoming better and still better, day by day and year by year, while life lasts.

TO OUR READERS.

IN the next volume we shall introduce several important changes, which will be of essential value to our readers, and to the cause to which the Journal is devoted, viz., the extensive spread of the SCIENCE OF MAN, and the consequent development and elevation of the human race.

1st. The FORM will be changed from an octavo pamphlet to a quarto magazine, with pages twice as large as at present, equally as convenient for reading, and in as good form for binding.

2d. While Phrenology proper, together with Physiology, and its bearings on health and happiness, will be clearly presented, we shall introduce a wider range of subjects, embracing other sciences and topics of general interest, such as mechanics, agriculture, art, domestic and political economy, home education, and a department of general intelligence, adapted to all readers, constituting, in the aggregate, one of the most useful family periodicals in the country. In illustrations, the next volume will greatly surpass any of its predecessors.

3d. The great saving of POSTAGE TO OUR SUBSCRIBERS is one important object of the change, and will be duly appreciated by every reader.

"CHEAP POSTAGE" is the soul of progress and REFORM; and until the postal regulations shall be changed, we shall give our readers the advantage of the most favorable features of the present system.

In the new form, our Journal will be subject to NEWSPAPER POSTAGE only, which is about one half the present charge.

Notwithstanding the unreasonably high postage on the Journal in its present form, it has obtained a circulation unparalleled by any other scientific periodical; and now that we avoid this oppressive postage tax by our new arrangement, by reducing it to about one half its present rates, without reducing its amount of reading matter, we anticipate a vast increase in our circulation.

The science of the human mind and body, including their highest development, together with that mental food which instructs, refines, and elevates man, will be the leading features of the Journal, and will supply a place which is filled by no other publication.

PHRENOLOGICAL LECTURES IN OHIO.—Whereas, we, the citizens of Chagrin Falls, Ohio, have (through the courtesy of Messrs. N. Sizer and J. Brown, Jr., of the house of Fowlers and Wells, New York) listened with great pleasure and profit to the course of very able and learned lectures given by them on the sciences of Phrenology and Physiology, at the Champion Library; and whereas numerous examinations have been publicly made, setting forth the mental and physical peculiarities of such of our citizens as were submitted by a committee appointed for that purpose, with remarkable and astonishing accuracy, not only to the amusement and gratification of the crowded audiences, but to the clear and undeniable demonstration of the great science of mind, and of its most practical applications; therefore

Resolved, That the sciences of Phrenology and Physiology, and their practical applications in the improvement of the moral, intellectual, and physical condition of mankind, as taught by Messrs. Sizer and Brown, are worthy the attention of every lover of science, and productive of great good.

Resolved, That we tender to them our grateful acknowledgments for their indefatigable zeal in clearly elucidating the principles of these sciences, and establishing beyond a doubt, in the minds of the most skeptical, their truthfulness and importance.

Resolved, That we most cordially request them to accept our best wishes for their future prosperity and success, in manfully combating error, and triumphantly establishing truth, wherever fortune may cast their lot.

Resolved, That a copy of the above resolutions be presented to Messrs. Sizer and Brown, also a copy to the American Phrenological Journal for publication.

On behalf of the committee,

July 12, 1850.

D. W. BLISS, Chairman.

"THE INSTINCT OF THE HOTTENTOTS.—The Hottentots are represented as the lowest in intellect of any family of the human race. But even they have an intelligence with which the most civilized can not compete. They can educate some faculties to a wonderful extent. The facility with which the Hottentot can track his way over the wildest wastes, through the intricacies of the deepest bush, by the light of day, or during the darkness of night, is quite proverbial, and amounts to a sort of natural instinct, which they appear to possess in common with some of the brute creation. Endowed with the most acute powers of vision, the faintest landmark serves him as an unerring guide. With like facility, he will for miles and miles trace the "spoor," or footsteps of either man or beast. Place him once on the "trail," and no bloodhound can follow it more accurately by scent than the Totty will do by sight. A single blade of grass removed from its original direction—the slightest appearance of moisture left by the displacement of even a small pebble—a ruffled leaf on the bush—are all sufficient evidences to direct him in discovering the spoor; by the appearance of which, he will not only be able to tell whether the object of his pursuit has passed within three minutes or three days, but likewise whether his flight has been precipitate or slow—whether he has moved with the confidence of strength, or that dread of detection inseparable from fear, weakness, or guilt."

The above is only another proof that the perceptive instincts of savages are more acute than those of civilized man. He who is accustomed to follow a flat sidewalk or a well-fenced turnpike, will have far less occasion to cultivate and exercise the faculties which are capable of following a blind trail, and so of other mental powers.

DR. TROTTER IN GEORGIA.—We learn that Dr. Trotter is doing great service to the cause of science and human improvement in Georgia. His plan is to give lectures, and form societies or classes of scientific inquirers, embracing some of the most learned and respectable citizens of the South, which he instructs in Phrenology and kindred sciences. He has formed eighty-three of these societies, and doubtless their influence will be of lasting value to all engaged. The doctor has our best wishes for his success. The following is from a Southern paper, and speaks for itself:

“Resolved, That after having listened with profound attention to Dr. J. M. Trotter, in a series of lectures on the new and interesting science of Phreno-Magnetism, we are brought to the conclusion that there is no branch of natural science more interesting to the inquiring mind than this, or better calculated to illumine the hitherto mysterious operation of the mental phenomena, while the application of magnetism as a remedial agent in diseases of a nervous character, may be regarded as a wonderful improvement in the healing arts.

“Resolved, That we testify to the efficiency of Dr. J. M. Trotter in the illustration of this science, and we bespeak for him and his subject an unbiased hearing.

“Resolved, That for his great pains to instruct, as well as for his kind and courteous bearing toward us as a class, he will ever deserve our grateful remembrance.

“ISAAC ROSS, Chairman.

“OAK BOWERY, Ala., Sept. 24, 1850.

W. SLATON, Secretary.”

PORTRAITS OF TAYLOR AND FILLMORE.—We are indebted to the undersigned for a copy of these excellent likenesses. We copy their polite note, which will explain itself:

NEW YORK, 205 Broadway, Oct. 18th, 1850.

GENTLEMEN: Your note requesting permission to engrave the heads of General Taylor and Mr. Fillmore, in our “Gallery of Illustrious Americans,” for your Phrenological Journal, is received; and although we have generally declined such applications, we have great pleasure in granting the request in your case, since the object you have in view is one of science. With great respect, your ob’t serv’ts,

BRADY, D’AVIGNON & LESTER.

VOLUME THIRTEEN OF THE AMERICAN PHRENOLOGICAL JOURNAL will commence on the first of January, 1851. The terms will be the same as heretofore—namely, \$1 00 a year in advance. For club prices, see prospectus.

It is very desirable that all our old friends who intend to journey with us the coming year, should renew their subscriptions as soon as may be convenient.

NEW CLUBS.—We are happy to acknowledge the receipt of many “NEW CLUBS OF SUBSCRIBERS” for 1851. It proves that our friends are awake—that they are commencing in earnest for the new volume, and, what is still more cheering, many NEW NAMES come in with the old, the tried, and true.

THE FIRST NUMBER of the Journal for 1851 will be sent to all present subscribers, and continued to all who re-subscribe. CLUBS of new and old subscribers should now be formed in every neighborhood throughout the land.

